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SOME
THOUGHTS
ON THE
Miracles of JESUS;

With an Introduction to that of
His Casting out DEVILS,
Which is particularly discuss'd.

Occasion'd by
Two Late TRACTS,

INTITLED,
*Enquiries into the Meaning of Demoniacks
in the New Testament.*

By an IMPARTIAL HAND.



L O N D O N :

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T H O U G H T S
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Miracles of J E S U S, &c.

N reading two Tracts, lately published, intitl'd, *Enquiries into the Meaning of Demoniacks in the New Testament*, I was led, not only to consider that Case in particular, but also to take a transient View of some of the other Miracles of our Saviour; not with any Design to prove, that these were really done, and in the Manner the Sacred Historians relate; which, not long ago, through the Perverseness of an unhappy ^a Man, has been clearly and unanswerably made out; but to shew, That though they were all Specimens of an extraordinary Power (which, by the brief Reflections I have made on these Miracles, the Reader will perceive I have carried to the uttermost, and further, perhaps, than he will always be willing to allow me) yet that of Casting out Devils seem'd equal almost to any one of them,

^a *Woolston*. See the Bishop of London's first Pastoral Letter.

and well adapted to ascertain the Mission of *Jesus*, and to demonstrate, that the Time was then come for his Appearance, and for revealing his Father's Will in the World. If he (as he himself argued) *cast out Devils by the Finger of God, then no doubt the Kingdom of God was come unto them.*

To begin then. He gave Specimens, I say, of his having Dominion over this lower World. We find, in his History, that he shew'd his absolute Power over—what would be Madness for the greatest Monarch on Earth to attempt to controul—over the Winds and the Seas!—He says unto them, *Peace, be still, and immediately there is a great Calm.*—He that had such a Command over those otherwise deaf, ungovernable Elements, as to speak still by the Word of his Mouth, must, in all likelihood, have Power sufficient to give Laws to the other Parts of the Creation.

To proceed therefore to consider the Productions both of Sea and Land, and particularly to contemplate the most beautiful, I mean the vegetable Part of Nature; when we have done this, then let us look into the History of *Jesus*; and we shall there find, That by his speaking a Word, the Fig-tree wither'd, Water was made Wine, and many Thousands were fed, and plenteously entertain'd, by a few Loaves and a few Fishes. By duly considering these Miracles together, we may find reason to think, that on him depend all the Beauties and all the Blessings of this lower World—that through him they charm, cherish, and enrich Mankind; and would immediately, if he saw fit, wither, die, and be no more: That through him, I say, they derive all their Lustre and their Goodness from that ΠΟΛΥ ΠΈΛΑΓΟΣ ΚΑΛΟΥ (as the excellent *Plato* speaks) That GREAT OCEAN OF GOOD—that original, perfect, independent, unchangeable BEAUTY!

Let

Let the next Step we take be from the vegetable and animal, to the rational Part of this lower Creation ; and here, with what Pleasure must we behold a Power so beneficent ! Patients, of all Sorts, whether present or absent, when this Physician speaks, become immediately well ; and when Life is gone, 'tis by him with as much Ease restored as Health ; when the Command issues, 'tis instantly obey'd, and *Lazarus*, who had been dead four Days, *comes forth*. Hence we may have some Grounds to imagine, that if the Time was come, and the Command had been, all that sleep in the Grave *come forth*, it had been as readily obey'd ; but that Word of Command is deferred till another Day.

If the Reader will give me Leave, I will just mention here (though a little out of Place) another Instance of his exerting his Divine Power, or at least, the Transaction appears in this Light to me— I mean, when he was in the Garden, to all Appearance, forlorn and helpless, in as low a Condition as 'tis possible almost to conceive !— In Agonies, sensible of the tragical Scene that was drawing near -- of the approaching Part of the calamitous Night, and the succeeding dreadful Day ! Yet, even then, low as he was, he was pleas'd to let the World know, That the Men and Officers, from the Chief Priests and Pharisees, could not, without his Consent, have perpetrated the tremendous Deed, had not all of them together Power sufficient to reach his Life, if he was not willing to give it ;— for lo ! the great Multitude, with Swords and Staves, advances ! the seemingly poor forsaken Man *speaks only*, and the foremost of them falls to the Ground.

I have just touch'd upon these Miracles of our Saviour, in order to shew, that though they were open and incontestable Marks of extraordinary Power ; yet, to every one that considers the Divine Drama, from the Fall of *Adam* to the Appearance
of

of Christ,—it may seem not unreasonable to expect something further still ;— for it ought never to be forgot who the Being was that had betray'd and almost ruin'd the noblest Part of this System ; for whose Sake alone all the rest was created ;— who the Being was that had assaulted and prevailed too against the first Pair, made in the Image of God, and at once robb'd them of their Innocence and their Happiness, and, by this Success, had impair'd the whole human Nature, made it frail and disorderly, and very much sullied the Lustre in which it was at first form'd.

Who — that has too successfully repeated his Attacks on their unhappy Descendants^b, made them miserable Captives indeed, led them on from one Degree of Folly and Wickedness to another ; not only to worship what was comparatively mean and vile, and infinitely below the Worshippers, but, probably, to worship too (and one cannot forbear trembling at the Impiety !) *himself* ! the most odious and detestable of *all Beings* ! and, in Consequence of such a Worship, to do and practise what, even to Thought, is shocking, unnatural, abominable. — ‘One that has but a proper Concern for the Dignity of the human Nature, can hardly read the Accounts he may find of Mankind, in the *Old Testament* and *Apocryphal* Writings, without dissolving in Tears. — That the Fiend had Votaries, without running for Vouchers to profane Authors, appears highly probable from the Book of *Job* ; which seems to have been writ on purpose to shew the absolute Sovereignty of one benevolent Being ; that he is the eternal, independent Monarch, and has the whole Empire of the Universe to himself :

^b For this Reason, probably, he is so often called by our Saviour, ὁ ἀρχὸν τῆ κόσμου τούτου.

^c Levit. xviii. 21. Psal. cvi. 37, 38.

That there is no independent, malevolent Being, and consequently none that can annoy, or, indeed, do any Thing without Leave from a Being infinitely powerful and essentially good.—Hence must necessarily flow, as from a Fountain, refreshing Streams of Comfort in the most calamitous Circumstances:—But still this is only a Consequence of that Doctrine, which was the main Design of the Author of the Book to establish.—As this has been observ'd by a Person of the most distinguish'd Abilities^d, I need say no more of it.—What I would remark is this;—That as the Doctrine of two Principles of a contrary Nature, independent on each other, in that Age prevail'd; so the sad and almost inevitable Consequence must be a Division of the Worship of the Creatures;—they must, in such a Persuasion, not only address the good Principle for Protection and Favour, but also deprecate the bad one not to annoy, not to hurt;—for give but in your Thoughts a malevolent Being Power and absolute Independency, and you immediately make a most frightful Object of Worship. Strip him of his Independency, and you withal strip him of all Homage, Reverence and Respect; then, as you must necessarily detest him, so you may safely defy him; then all your Addresses, entirely and exclusively, will be offer'd up where they ought to go, with the greatest Complacency, to the alone independent, benevolent Being, the Almighty Protector and Preserver of his Creatures, and the sovereign, incontrollable Dispenser of Good. How this impious and absurd Opinion came to prevail, and to what Cause it may chiefly be ascribed, may be worth while to examine; and I believe it will appear probable, that the Object of this detestable Worship was the chief Promoter of it.—Something very like this is intima-

^d See *Sherlock's* second Dissertation.

ted in this Book of *Job* ; where Satan is represented as giving an Account to the SUPREME of his own Employment : On his being twice solemnly ask'd, Whence comest thou, Satan ? the Answer is exactly the same ; *From going to and fro in the Earth, and from walking up and down in it* ; not surely as an idle Spectator, not to amuse, or innocently entertain himself, but to tempt and incommode, as much as possible, fallen Man : In this he is indefatigable ; and in this, if in any Thing, he delights. That this is Satan's Employment, appears still further, from the following Question : *Hast thou* (saith God) *consider'd my Servant Job ? There is none like him in the Earth* ^e ; which seems to imply, that he had consider'd and try'd other Men. Agreeably to this he is characteriz'd by the Apostle, who, probably, had his Eye on these Passages in *Job*, *as a roaring Lyon, walking about seeking whom he may devour* ^f. Now if this be his Business, Can it be thought that he is ever wanting to aggrandize himself, or to raise himself to the highest Pinnacle of Honour ? Can it be imagin'd, that the Pride of *Lucifer* will be content with humble Things, when he can procure for himself Worship and Adoration ? To be, at least, thought a God (though he must for ever remain the most miserable of Creatures) is what the proud Being is ambitious of. We cannot doubt of this, when we know that he not only dar'd *to sift the Twelve Apostles as Wheat* ^g, but also had Presumption enough to say to our Saviour, on his shewing him all the Glories of the World, *If thou wilt worship me, all shall be thine*. And here (by the Bye) I see no sufficient Reason why some learned Men should think, that the Devil did not know

^e Job i. 8.

^f 1 Pet. v. 8.

^g Luke xxii. 31. Hence may be guessed how busy he had been before in the Heathen World.

our Saviour to be the Messiah ; — for why might he not tempt the Son, knowing him to be such, as well as rebel against the Father ? Why, I say, not tempt the Son of God in his humble State here on Earth, as well as rebel against God himself, in his awful, unapproachable Majesty in the Heavens ? Since, therefore, we are certain, that he tempted the Son of God to worship him, Can we think that he had not before tempted Man ? Frail Man, that might resist, indeed, but still was liable to be cheated and deceived. Or was he restrained from tempting ? This sacred History, and the Accounts we find there related, forbid us to think. — But I will only insist here on the Authority of one who knew him and his Doings, perfectly well. Our Saviour tells the *Jews*, *That he is a Lyar, the Father of Lyes, and a Murderer from the Beginning*, John viii. 44. which, to be sure, considering who it is drawn by, is a just Delineation, and suits well the black Character 'tis design'd for ; and this compar'd with what we may find to have been Fact, may induce us to believe, that he has been the sly Promoter of most of the Idolatrous Practices, and inhuman Sacrifices, that ever were in the World ; 'tis always pleasing to him, to bring Man as low as he can ; and this is done when he pays his Homage where it is not due ; and especially when he sacrifices his own Fellow-creatures to the great Dishonour of his Creator, and without any Regard to the bitter remonstrating Cries of Humanity it self. — That Satan is here denominated a Murderer on account of these inhuman Sacrifices will appear, if we carefully attend to what passes between our Saviour and the *Jews* on this Occasion ; where we shall find, that the Parallel between the *Jews* and the Devil, is principally grounded on the Execution of a future Fact (their putting him to Death) which *Jesus* knew they would be guilty of : — *Ye are* (saith

B he)

he) of your Father the Devil, and the Lusts of your Father ye will do : He was a Murderer from the Beginning, ver. 44. and so are ye, Murderers now in Intention, and will soon be so in Fact ; for ye seek to kill me : Now it may be ask'd, In what Sense could our Saviour mean, in this Discourse with the Jews, that the Devil was a Murderer from the Beginning ? It may be answer'd, indeed, By enticing Men to Sin, and thereby rendering them obnoxious to eternal Misery and Death. But though this be true, yet it doth not seem to be the full, obvious, and entire Meaning of the Expression in this Place ; because our Saviour industriously points at some near Resemblance and Similitude between what the Fiend had done, and what they, in a little Time, would do : For, on his telling them, *That the Truth would make them free*, ver. 32. they misunderstanding him, answer ; *We be Abraham's seed, and were never in Bondage*. To which he replies ; *I know ye are Abraham's seed ; but ye seek to kill me*, ver. 37. And presently after ; *Ye do that which ye have seen of your Father* ; that is, ye follow his Example. They still insisting on their being the Children of Abraham, Jesus saith unto them ; *If ye were Abraham's Children, ye would do the Works of Abraham ; but ye seek to kill me*. And soon after ; *Ye do the Deeds of your Father*.— Then, on their going higher, and claiming God for their Father, ver. 41. he tells them plainly, That neither God nor Abraham was their Father, but the Devil : *Ye are of your Father the Devil, and the Lusts of your Father ye will do : He was a Murderer from the Beginning* : But as he was not so in the most strict and literal Sense, it must principally mean in his promoting such a Worship as really consisted in Murder ; and, by looking many Ages back, before Jesus appear'd in the World, we shall find the human Blood thus spilt in many Places, particular-
ly

ly in the Land of *Canaan*; and let the old *Canaanites*, and the *Israelites* after them, serve to explain what our Saviour here meant, by calling the Devil a *Murderer* from the Beginning. The first, we may reasonably presume, by his Instigations, *burnt even their Sons and their Daughters in the Fire to their Gods*;—did every Abomination unto them^h; and after them the *Israelites* (not to be thought of without Compunction) *sacrificed their Sons and their Daughters unto Devils*,—shedding innocent Blood, even the Blood of their Sons and their Daughters, whom they sacrificed unto the Idols of *Canaan*; and the Land was polluted with Bloodⁱ. Here, I say, dreadful to be seen! is the old *Beguiler and Murderer*; here the ἀνδραποκτών ἀπ' ἀρχῆς, styl'd so by Truth it self;—by Means of whom, many were robb'd of their natural, and some, 'tis to be fear'd, of their eternal Life.

Now, when *Jesus* appear'd in the World, the Seed of the Woman, who was appointed to break the Serpent's Head soon after he had executed his first malicious Design, it might be expected, that the ugly Fiend, or his Associate Angels, would be, as it were, chastized by him in some open Manner. He had openly, and visibly, got the better of the first *Adam*, and had play'd his wicked Pranks on his Descendants for about four thousand Years; and, when the second *Adam* appear'd, What more reasonable to expect, or more delightful to know, than that this second *Adam* should almost literally break the old Serpent's Head? I mean, should publicly animadvert on this proud, presumptuous Being, or, at least, his Associate Angels, and shew the World, once for all, That they were all absolutely under his Controul: Something like this, every one that knows the History of Man's Fall, the

^h Levit. xviii.ⁱ Psal. cvi.

dismal Consequences thereof, and the Method appointed for his Restoration, is almost necessarily led humbly to hope, wish for, and desire.

What Occasions or Opportunities *Jesus* had for shewing his Power in this Manner, over the Fiend or his Angels, we are now to enquire; and these, we think, were afforded him by their being permitted to possess the Bodies of Men; out of these Possessions they were turn'd, and forced to quit these beloved Habitations. For the Truth of this we appeal to the sacred Records, and by them let us be determined.

Before I enter on this Point, I must beg Leave to acquaint the Reader, That I shall not meddle much with the former Part of the first Tract, from the *first* to the *thirty fifth* Page, which is pretty near half of it, nor of what is said in the second Tract in Confirmation thereof. For, though the Author has shewn a good deal of Learning, given many a diverting Story, and collected abundance of pretty Things to amuse and entertain his Reader; yet what he has done, is so far from proving what he would needs have believed, that, I think, his own learned Labours make against him:—For he shews and confesses, That the Opinion of Mens being possesst was universal: The *Greeks*, the *Romans*, the *Jews*, the whole World thought so: But, he thinks, the whole World was mistaken. Now this is highly incredible, That Men, in all Ages, and of all Persuasions, should always be mistaken in a Matter of Fact:—But let us hear his Reasons for this:—The Sum is as follows,—*viz.*

“ Disorder'd Persons, or Persons labouring under
 “ some particular Disorders, were called by particular Names, *viz. Cerriti* and *Larvati*; though
 “ their Disorders did not arise from *Ceres* or the
 “ *Larvee*, the Distemper was named from them,
 “ as if they were the Causes of it; whereas, in
 “ Truth,

" Truth, only certain Symptoms could be expressed
 " by those Terms ; since it doth not appear, that
 " there was any such Person existing as *Ceres*, or
 " any such Spectres as the *Larvee*." Now suppose
 this doth not appear, and we may justly doubt of
 the Existence of Beings of that Denomination ;
 Doth it follow from hence, that Men were never
 possess'd ? Not at all. Might not, at first, wrong
 Names be given to real Entities ? Might not the
 Heathen World, or the *Jews*, be very sure a *Dæ-*
mon, or some real Being, possess'd a Person, and,
 at the same Time, give him a very improper or un-
 suitable Name ? and if they nick-nam'd him never
 so unluckily, would that destroy his Existence ?
 Suppose the Enquirer was to see an unhappy Wretch,
 that was really possess'd by a *Dæmon*, and had all
 the Proof in the World of his being so (for I hope
 he will allow it possible to be convinced of such a
 Fact) and from some Manifestations of extraordi-
 nary Sagacity or Strength, should take it in his
 Head to give the *Dæmon* a Name ; suppose *Her-*
cules or *Minerva* ; and after that somebody should
 demonstrate to him, to his full Satisfaction, that no
 such Person as *Hercules*, or *Minerva*, ever existed ;
 would he have any Grounds from hence to alter his
 Mind in Relation to the Matter of Fact ? or would
 any other Person have sufficient Reason to think
 that there was no real Being in the Case, because he
 misnam'd him ? The Certainty of the Matter of
 Fact, you see, must remain exactly the same. Ap-
 ply this to the Heathen World ; they were satisfy'd,
 as it appears from their concurrent Testimony, that
 some invisible Beings existed, and that they, many
 ways, operated on Man ; they were at Liberty to
 give them what Names they pleased, as their Fancy
 or Imagination suggested ; it doth not, in the least,
 affect the Certainty or the Credibility of the Existence
 of such Beings, or the Manner of their Operations,
 whether

whether the Names were proper or improper, right or wrong.

The learned Enquirer, after he has done with the *Greeks* and *Romans*, considers the Case of *Saul*; and though this be a little beside my Design, yet, perhaps, I may be indulg'd a few Words.— I frankly own, that we are not obliged, by the History, to believe any real Possession; and whoever positively affirms it, goes further than he has Authority from thence to do.— 'Tis highly probable, that some wicked Spirit had a Hand either in bringing on, or heightning the extraordinary Disorder that *Saul* was afflicted with; but that it possess'd his Body, this, I say I cannot find that any Part of the History obliges us to believe; if any Part doth, it is this; *The Spirit of the Lord departed from Saul, and an evil Spirit from the Lord troubled him* *. But by these Words no more is necessarily imply'd than the Presence, or close Attendance of one Spirit on the Departure of another; which may easily be conceived, without supposing either of them to have possess'd his Body; about which I shall be so far from contending, that every one is welcome, for me, to think as he pleases. 'Tis plain the Disorder, at first, was more than natural Melancholy or Dejection of Mind: For if the Spirit of the Lord denotes any real Being, the Spirit from the Lord, put in Opposition thereto, must denote some real Being too. Besides, the Tendency of the History seems to point at something further than meer Melancholy: *Saul* said unto his Servants, *Provide me now a Man that can play well, and bring him to me.*— One of the Servants answered and said; *Behold, I have seen a Son of Jesse, the Bethlehemite, that is cunning in playing, and a mighty valiant Man, and a Man of War, and prudent in Matters, and a comely*

* 1 Sam. xvi. 14.

Person, and (to finish the Character) *the Lord is with him.* This the Servant seems to think, would be of greater Service to his Master than all his other Accomplishments. Then it follows, *ver. 23. When the evil Spirit of God was upon Saul, that David (with whom, we are informed, the Lord was) took an Harp, and play'd with his Hand, and Saul was refreshed, and was well, and the evil Spirit departed from him:* Not, perhaps, departed, because David touched the Harp with a masterly Hand, but *because the Lord was with him.*—Saul was refresh'd, and was well, in respect to meer Melancholy, by means of the Harp; and, at the Presence of the Lord, that attended David, the evil Spirit departed:— But against this, two Passages may strongly be urged; one in *1 Sam. xviii. 10. And it came to pass on the Morrow, that the evil Spirit from God came upon Saul; and David play'd with his Hand, as at other Times, and there was a Javelin in Saul's Hand, and Saul cast the Javelin.* The other is, *1 Sam. xix. 9. And the evil Spirit from the Lord was upon Saul (the same Expression as in 1 Sam. xvi. 14. and therefore ought to be taken in the same Sense) as he sat in his House, with his Javelin in his Hand, and David play'd with his Hand; and Saul sought to smite David even to the Wall with the Javelin.*— But these Passages are reconcilable to the aforesaid Interpretation;— for it is said, *1 Sam. xviii. 8. That Saul was wroth, when he heard the Women say, Saul has slain his Thousands, and David his ten Thousands; and we are told, ver. 10. That it was on the Morrow, when, on this Occasion, he had entertained envious Thoughts that the evil Spirit from God came: His Mind being in a fit Disposition to receive him, and to listen to his Suggestions;— then David was sent for; and, as it follows, play'd with his Hand; and, as he play'd, Saul cast the Javelin, which he held in his Hand,*

at him.--- Now here might be no mention of the Departure of the evil Spirit (though he might really depart) because the vile Design, which might by him be suggested, or at least, promoted, stuck close to *Saul*, and he endeavour'd to put it in Execution.--- The Whole of the Story may be this : When *Saul* was in a Fit of Melancholy, occasion'd partly by an evil Spirit from the Lord, the Presence of *David* honour'd, perhaps, with the Company of an Angel, drives away the Spirit, and his Harp raises and refreshes his Mind : But when *Saul*, by the Incitement of the same evil Spirit, grew envious and malicious, and meditated Murder, still *David's* Presence makes the Spirit fly ; but his Musick now cannot reach the Malady.--- The Interpretation is with the Reader ; which he may either accept or reject, as he sees fitting. I own I am apt to think, that what *David* did was intended to serve as a faint Adumbration of what his adorable Son would do when he appear'd in the World.

I should observe before I went further, That the Enquirer, in his first Tract (*P.* 35---39.) has produced several Passages out of the *New Testament*, in order to shew, that the having a Devil, and Madness, signify'd the same Thing ; “ Which Passages, *he says*, “ are plain and easy (and I think so too ; but are of no Service to the Cause whose Support he calls them in for) “ and may serve as Standards “ or Tests by which we ought to understand those “ that are more difficult.” In his second Tract, he is entirely silent about these Tests and Standards ; which may induce one to think, that he has some Suspicion, that the Cause which he intended they should serve, was not much benefited by them : But then, in this last Performance, he takes great Pains to shew, that *Dæmons* (*δαίμονες* and *δαιμόνια*) denote, both in Heathen Writers and in the *Old* and *New Testament*, the Souls of departed Men, and not fal-

len Angels: And he says; That “ the particular
 “ Explications of the Passages in the *New Testa-*
 “ *ment*, which relate to *Demoniacks*, must stand or
 “ fall by the Evidence produced, whether *Demons*
 “ were fallen Angels or not.” P. 63. Now, as the
 Enquirer seems, by his Silence, to have no great
 Opinion himself of what he had advanc’d in his
 first Tract, as Tests and Standards; and however
 strong his Proofs may be in his second Tract, that
 the Heathens meant by *Demons*, the Souls of de-
 parted Men, whose wild and inconsistent Notions,
 as it is not worth while, so I shall not give my self
 the Trouble to examine: Yet I hope to make it ap-
 pear, that our Saviour, and the Writers of the *New*
Testament, meant, in those Days, by *Demons*, apo-
 state or fallen Angels.

These several Passages produced out of the *New*
Testament, which I shall now consider, he would
 have all to signify the Souls of departed Men:
 That in St. *James*¹ distresses him much;—though
 he would fain have *Δαιμόνια* there too, to signify
 departed Beings. And he says, “ That St *James*’s
 “ Reasoning will be very strict and just, taking the
 Word in that Sense.”^m It may be seen from hence
 what a Man will do for the sake of an Hypothesis:
 For, I believe, there’s hardly any Christian in the
 World, except the Enquirer, but is satisfied that
 St. *James* meant wicked or apostate Spirits.— He is
 arguing against the bare unprofitable Believer, in
 the most familiar and yet forcible Manner: *Thou*
believest, says he, *there is one God*;--- *thou dost*
well;--- But do not depend or build the least on that
 alone;— for I can tell thee, the Devils, the very
 worst of Beings, believe the same. But, as such a
 Belief is of no Advantage to them, so neither will
 it be to thee: Moreover, the Expression, τὰ δαιμόνια

¹ Chap. ii. 19.

^m Tract. II. p. 48.

πιστεύουσι, seems to be as extensive and unlimited, as if it had been said, *πάντα τὰ δαιμόνια* ; and therefore if St. *James* had meant departed Beings, he would, probably, have said, not *δαιμόνια* (which, according to the Enquirer, imports nothing bad) but *κακοδαιμόνες*, believe and tremble ; for 'tis to be hop'd, that there are many good Souls that are departed this Life, many that believe and rejoice, as well as others, that believe and tremble : But, undoubtedly, St. *James* meant all *Demons*, without Exception ; and if so, they must be the apostate Spirits ; for not one of them, 'tis certain, has the least glimmering of Hope : But I question whether the same can be said with equal Certainty, in respect even to the departed Souls of wicked Men ; for they are represented by our Saviour himself, as saying at the last Day, *Lord, Lord, have we not prophesied in thy Name ?* &c. ^a which seems to denote some ill-grounded Expectations.

Now if St. *James* plainly meant by *δαιμόνια*, the apostate Spirits, Why may not St. *Paul* mean the same ? 1 Cor. x. 20. in which Chapter he is endeavouring, as the Enquirer justly observes, to excite the *Corinthians* to flee from Idolatry ; for which Purpose he uses an Argument, which must very sensibly touch his Converts, as St. *James* must the bare unprofitable Believer, and raise in their Breasts the utmost Abhorrence of it.— Let us attend heedfully to St. *Paul's* Manner. He bids them flee from Idolatry, ver. 14. But foreseeing that it might be said, That an Idol was nothing, to obviate that Objection, he adds, *What say I then that an Idol is any Thing, or that which is offer'd in sacrifice to Idols, is any Thing ?* ver. 19. No ; I do not say any Thing like it ;— but what I say is this ; *That the Things, which the Gentiles sacrifice, they sacrifice*

^a Matt. vii. 22.

unto Devils, and not to God; and I would not (ὅν θέλω) that ye should have Fellowship with Devils, ver. 20. which, in St. Paul's way of speaking, is as strong an Expression, as if he had said, *μὴ γένοιτ',* or God forbid that ye should have Fellowship with Devils.— Now, though the Heathens might really intend their Sacrifices to the Honour of some deceased Mortals, suppose *Venus* or *Apollo*, whom they had made Deities of; yet St. Paul very well knew, that no Honour could accrue to them; and therefore, with the utmost Propriety and Force, in order to terrify them from such Practices, mentions the Beings on whom the Honour ultimately devolv'd; who, he knew, were sensible of it, undoubtedly pleas'd with it, and therefore promoted and accepted it. In this View, I say, his Argumentation is so pointed, as could not fail of having the desired Effect on his *Corinthian* Converts.— He goes on;— *Ye cannot drink the Cup of the Lord, and the Cup of Devils: Ye cannot be Partakers of the Lord's Table, and the Table of Devils:* Which is as much as if he had said; Those Practices are utterly inconsistent with, and repugnant to each other; for by so doing, ye publicly declare, by one solemn Act, That ye are in Friendship with the best of Beings; and, by another, That ye are in Friendship with the worst.— On the Enquirer's Hypothesis, St. Paul must reason in some such Manner as this: He had granted, that an Idol was nothing: What say I then, that an Idol is any Thing? No; but I say, What the *Gentiles* sacrifice, they sacrifice unto the Souls of departed Men, what they imagine to be something, and not to God;— and I would not have you, or God forbid that ye should unite yourselves to, or be in Friendship with the Souls of departed Men;— but if those Souls (*Venus* and *Apollo* I mean) had no real Existence, but were only fictitious Beings; then— I would not have you be in

Friendship with those *imaginary Entities*, or, which is the same, *with nothing at all*.

I think the Enquirer is as unhappy in his Interpretation of the Passage in 1 Tim. iv. 1. *Now the Spirit speaketh expressly, That in the latter Times some shall depart from the Faith, giving Heed to seducing Spirits and Doctrines of Devils;*—on which, he says, “I will not attempt to shew, that the Apostle is speaking of a Doctrine practised among Christians, *viz.* the Worship of dead Men, Saints, Saints Protectors, and not of Devils, properly so called^o ;” which, he would have believed, is so plain, there is no Occasion to shew it. “What has passed, and does pass in the Christian World, sufficiently explain the Meaning.” But whatever we may see in the Christian World, that this could not be the Meaning of the Apostle, is plain from the Words immediately following: *Speaking Lyes in Hypocrisy, having their Conscience fear’d with a hot Iron ; forbidding to marry, and commanding to abstain from Meats*^p.—Now, do dead Men, or departed Souls, speak Lyes in Hypocrisy? Do they forbid to marry, or command to abstain from Meats? And have they too their Consciences fear’d with a hot Iron? ’Tis evident the Apostle is here speaking, not of pretended Saints, that were dead, or of Souls departed, but of living Men; who us’d all their Cunning to seduce and deceive, the vilest and most abandon’d Hypocrites; whom he calls by a well known Figure, *δαιμόνια*.—I do believe, with the Enquirer, That this Passage, with many others that may be found in sacred Writ, points at those corrupt Doctrines, and abominable Cheats that have been so long propagated and practised in the Western World;—but still ’tis plain from the Context,

^o *Traet II. p. 45.*

^p *Διδασκαλίας δαιμονίας, ἐν υποκρίσει ψευδολόγων, &c.*

that

that the Apostle did not mean by the *Doctrine of Devils* the Worship of departed Souls; but Doctrines that were advanced by very wicked and cunning Men, Men that had more in them of the diabolical Nature and Disposition than the Human.

The Enquirer says, that St. *John* mentions the Word but once, *Rev.* ix. 20. But if he please to turn to *Rev.* xviii. 2. he will find it there too, and to be taken probably in the Sense we are contending for.—*An Angel cried mightily with a loud Voice, saying, Babylon is fallen, is fallen, and is become the Habitation of Devils, διαμόνω.*—One should think this was to paint, in the liveliest Colours, the horrible Desolation of the Place.—Ancient *Babylon*, we all know, has been long ago fallen; and when modern *Babylon* shall be in the same Condition, of which this perhaps is a Prophecy; to say, that it shall be the Habitation of *Departed Souls*, what is there in this to raise Horror? But to say, that it shall be the Habitation or Receptacle of *Fiends or Devils*, that promoted the idolatrous Worship; this Representation directly makes us to detest and to loath the Place; and, when we find that all Nations had drunk of the Wine of the Wrath of her Fornication, to rejoice at her Fall, and her Ruin:—this may give some Light to that Passage in *Rev.* ix. 20. *And the rest of the Men which were not killed by these Plagues, yet repented not of the Work of their Hands, that they should not worship Devils, τὰ διαμόνω.* The Enquirer says, “That ’tis a Prophecy, and the Completion of it may be found in Italy, and the Parts adjacent:” And I agree to both, that ’tis a Prophecy, and that the Completion of it may be found there.—I grant, there is a Church that hath not yet repented of paying Worship to those that are called Saints: I grant too, that no Part of the Christian World is to be charged with the Worship of Devils, nor are Evil Spirits any where made the

the Objects of Worship amongst the Followers of Jesus: And yet still I think the Enquirer has not exactly hit on the true Meaning of this Place; for we well know who still continue to worship not only Men deceas'd, but some ('tis much to be fear'd) that were the worst of Men; Men, that persecuted their Fellow-Creatures, even to Murders and Massacres; Men, that may be, and probably are here styled by the Apostle *Devils*, as having been very like in their moral Characters those wicked Spirits, a Dishonour to the human Nature⁹. *Judas Iscariot* was termed a Devil—to betray his Master in the Manner he did, for thirty Pieces of Silver; one that had done him so great an Honour, and had been, and would be to him so great a Benefactor. So, and for a Mite to betray him, was such a Piece of Villainy, as he, that could be capable of, was scarce to be deem'd a Man.—No, the Monster more resembled--was in moral Estimation A DEVIL, and not a Man: *Have not I chosen you twelve, and one of you is a Devil?* *John* vi. 70. The beloved Disciple seems to me in this Prophecy to use the same strong Language, importing, that Part of the Christian Church would become so detestably corrupt, as to worship not only good, but some that were very wicked Men; and who, for their notorious Wickedness, might be styled Devils.

'Tis not material to enquire what the *Epicureans* and *Stoicks* at *Athens* meant by charging St. Paul

⁹ Look into the History of some of those that have had the Honour of Canonization, and see whether it may not be said of them, as it has been said of Pope *Julius II.* *Nisi ob Gesta Julii obstupueris totus quidem eris ferreus!* Richer. Hist. Conc. General. l. 4.

^r I am not ignorant that Dr. *Hammond*, to whose Judgment I pay the greatest Deference, is inclin'd to think that *ὁ πειράζων* means no more here than Betrayer, or Traitor: But if the judicious Reader considers after what manner our Saviour expresses himself in his Discourse with the *Jews*, Chap. viii. he may see reason to differ from that learned Man.

with being a Setter-forth of strange Gods (*Acts xviii.*) They said any thing, without having perhaps any determinate Ideas, or hardly knowing what they meant themselves.—*St. Paul* too was a Babbler with them; though a better Reasoner, and a better Philosopher than they.—’Tis much more to our Purpose to see what the *Jews* meant by *δαίμονες*, or *δαίμνια*.—And here I can’t but observe what the Enquirer saith, in the Preface to his second Tract: “The true Import of the Word *δαίμνια*, is the “Ghosts or Souls of departed Men.” And presently after, “*Beelzebub* is called the Prince of “Dæmons; and so he ought to be called, in Propriety of Language, and not the Prince of Devils:” And therefore, according to him, *Beelzebub* is the Prince of departed Souls. But whoever heard of an *ultra-mundane* Prince of this Denomination? Whoever told the *Pharisees* that *Beelzebub* had such a Principality? I presume they meant by *Beelzebub* the old Serpent, that beguiled our first Parents: But, by beguiling them, did he become the Prince of departed Souls? No; Millions I hope that are now in the separate State, disown him and disclaim him. But the Enquirer may, if he please, easily observe, that *Beelzebub*, Satan, and the Devil, ὁ σατανᾶς, are in the Gospel equivalent Terms: And our Saviour, in his Reply to the *Pharisees* Charge, that he had cast out Dæmons by *Beelzebub* the Prince of Dæmons, saith, *If Satan cast out Satan, he is* (or may justly be consider’d as) *divided against himself; how then can his Kingdom stand?* Hence it evidently appears, that our Saviour and the *Pharisees* meant by Dæmons the apostate Spirits; unless you make departed Souls little Satans or *Beelzebubs*, and *Beelzebub* himself a departed Soul.—Here I say the Reader will find it plain, even to Demonstration, that the Word *δαίμνια* with the *Jews* denoted fallen Angels; that

ὁ διαβόλος signified the Grand Rebel; and δαίμονες, or δαιμόνια, the Angels that associated with him.

We are now prepared to enter into an Examination of the first Miracle relating to *Demoniacks*, the learned Enquirer particularly descants upon. 'Tis recorded by three Evangelists and therefore their Accounts thereof ought to be compared. St. *Matthew* tells us (*Chap. xvii. 14.*) *that when Jesus and his Disciples were come to the Multiude, there came to him a certain Man, kneeling down to him, and saying, Lord, have Mercy on my Son, for he is lunatick, and sore vexed; for oft-times he falleth into the Fire, and oft into the Water; and I brought him unto thy Disciples, and they could not cure him.*—The Father's Account to our Saviour of his unhappy Son, as given us by St. *Luke*, with which St. *Mark's* almost exactly agrees, is this: *A Man of the Company cried out, saying, Master, I beseech thee, look upon my Son, for he is my only Child; and lo, a Spirit taketh him, and he suddenly crieth out, and it teareth him, that he foameth again, and bruising him, hardly departeth from him; and I besought thy Disciples to cast him out, and they could not,* Luke ix. 32. What we can fairly collect from hence is this, and only this, That the Man who was such an earnest and humble Suppliant at the Feet of Jesus, thought that his Son was possess'd by a Devil; if he was mistaken, the Historians are not to be blam'd for that, they only giving his Account of the Matter; St. *Matthew* of the Effects, St. *Mark* and St. *Luke* of the suppos'd Cause of the Disorder: But if the Parent might possibly be mistaken, our Saviour and the Evangelists could not; and therefore to what they say, let us listen with all Attention. — After the distress'd Father had done with the mournful History of his Son, our Saviour answer'd and said, *O faithless and perverse Generation, how long shall I be with you, how long shall I suffer you? Bring him*

him hither to me, St. Matt. xvii. 17. As he was a-coming, *straitway the Spirit tare him*, as St. Mark informs us, Chap. ix. 20.—St. Luke tells us, Chap. ix. 42. *the Devil threw him down, and tare him*. St. Matthew says (Chap. xvii. 18.) *that when Jesus saw that the People came running together, he rebuked the Devil*.—St. Mark and St. Luke, *that he rebuked the foul or unclean Spirit, saying unto him* (the very Words recorded by St. Matthew) *Thou deaf and dumb Spirit, I charge thee come out of him, and enter no more into him*, Chap. ix. 25.—Now is it probable, that one of the Evangelists should say that *the Spirit tare him*, and another that *the Devil threw him down and tare him*, in Writings designed for the Use of the World, if no more was in it than the Effects of a natural Disorder? Is it, on this Supposition, probable that all the three Evangelists should tell us that Jesus *rebuked the Devil*, or *the unclean Spirit*, one of them recording the very Words he spake? And is it possible (for I really won't ask whether it be probable) that our Saviour should speak to one labouring under a mere Disorder only, these Words, *Thou deaf and dumb Spirit, I charge thee come out of him, and enter no more into him*; and that all this should import no more than be thou cured, or be thou free from this Disorder? Can any one imagine this, that thinks reverently of the Person that spoke? And I may further add, if the People were mistaken in thinking that the young Man was possess'd, our Saviour seems designedly to take this publick Occasion to confirm them in their Mistake; for when Jesus *saw* (which is worth observing) that the People came running together, he *then* rebuked the Devil, saying the already-mentioned most remarkable Words: Which must unavoidably serve on the Enquirer's Hypothesis, to make the Multitude more firmly believe what indeed was not true. Had our Saviour us'd any simple

Form of expressing himself, as be thou cur'd, or the like;—the People had probably gone away in their Mistake, if it had been one, and still have thought that the young Man was possess'd: But then our Saviour would have been quite clear of taking any advantage of their Mistakes, or of confirming them in them. Then the Enquirer might more justly say, "That no Man can conceive that the Design
" of the Sacred Writings be to correct the Mistakes
" of Men in Physick, more than it is in Astro-
" nomy, or any other Art." But will this Plea help him out here? And is there no Difference, between not correcting, and confirming the Mistakes of Men?

Moreover, it will be worth while to consider after what Manner our Saviour speaks to other afflicted Persons, when he had only mere Disorders to cure.—The Blind he cures, saying only, Receive thy Sight: The Leper he cleanses, saying only, Be thou clean: To the Man that had the wither'd Hand, he says only, Stretch forth thine Hand: But to the merely mad or epileptick Person—what doth he say to him? Why, *Thou deaf and dumb Spirit, I charge thee come out of him, and enter no more into him.* Whence this Unsuitableness of Expression (supposing it a natural Disorder only) to the Object before him? Whence this new commanding Sort of Language, seemingly address'd to some wicked perverse Being, but spoken, on the Enquirer's Hypothesis, to the Air; or rather, to what had no Existence at all, but only in the Imagination of the People? Was this done so contrary to his usual Manner, to humour a poor mistaken Multitude, who probably had never heard such an authoritative Sentence pronounced before; or, by taking advantage of their Mistakes, to aggrandize his own Character? For St. Luke has told us, that the People on seeing this done, were all amazed at the mighty Power

Power of God, *ver.* 43. Which, to be sure; in a great measure was owing to their thinking he had cast out a Devil. Far remov'd from us be such Thoughts as these, which barely to mention is to expose. Now supposing the common Hypothesis to be true, then all our Saviour says on this Occasion will be well suited and adapted to the Case before him, and deliver'd with as much Plainness and Propriety, as he observ'd when he cured the Lame, the Wither'd, the Leprous, or the Blind.

But to go on: What follow'd on Jesus's speaking these Words, *Thou deaf and dumb Spirit, &c.* Why *St. Mark* tells us, That the *Spirit cry'd and rent him fore, and came out of him*; and he was as one dead; insomuch that many said, *He is dead*, *ver.* 26. If it was really a wicked Spirit that thus rent him, all is easy and plain; but on the Enquirer's Hypothesis 'tis far from being so: For when Jesus had said unto the Spirit, *Come out of him, and enter no more into him*; which, with him, amounts to no more than, Be thou cur'd, or free from this Disorder; then the Spirit rent him; that is, he was more disorder'd than ever; and the Violence of it had such an Effect upon him, that many said he was dead.--- When, I say, Jesus had spoke the fore-mention'd Words, the Amount of which is, Be thou cur'd; the Man was not cur'd, but worse a great deal than he was before; for he was violently rent, and, at last, thought to be dead.--- Is it now imaginable, that after Jesus had bid the Patient be well (one labouring under a natural Disorder only) whose very Words brought immediate Health, he should, notwithstanding remain afflicted for some Time in the most violent Manner?--- But supposing a *Dæmon* in the Case; then all, as I said before, is to be accounted for with the greatest Ease in the World: Jesus commands the *Dæmon*, with Authority, publickly, before a Multitude of People,

to come out of the Man ; the *Dæmon* obeys ; and, as he obeys, that all might know who he was, and what his Business was there, with some Degree of Violence, rents the Man and leaves him : This parting Act of Malignity, as he was passing out, he was not restrained from doing ; he might have been, but was not ; perhaps, for the Reason I just now hinted at ; the Command being only, *To be gone for ever*. These are plain Accounts of Things, and, as I humbly apprehend, what the sacred History not only warrants but calls for.

But to proceed.--- On the Disciple's asking Jesus, privately, Why they could not cast him out ; He answers, as St. *Matthew* informs us, *Because of your Unbelief* ; (for if you have Faith, as a Grain of Mustard-seed, &c.) *Howbeit, this Kind goeth not out but by Prayer and Fasting*, ver. 20, 21. According to St. *Mark*, when the Disciples had ask'd *this same Question*, Jesus said unto them, *This Kind can come forth by nothing but by Prayer and Fasting*. But was this said in Answer to the foregoing Question ? No ; The Enquirer thinks, it bears no Relation to it. This really is very surprizing ;— the Disciples had ask'd of their Lord a Question ; to which an Answer is given, and recorded by one of the Evangelists, with something else spoken at the same Time that related to another Subject. Well, let this be so ;— then comes another Evangelist, and informs us that such a Question was ask'd ; to which *Jesus* said not any Thing by way of Answer to the Question ; though an Answer had been, in Fact, given, but something foreign thereto.— But who can imagine that St. *Mark* would record the *Question* and no Part of the *Answer* ? He is as exact in the former, as St. *Matthew*, to which *Jesus* had said, by way of Answer, *Because of your Unbelief : And howbeit, this Kind goeth not out but by Prayer and Fasting* ; which last, the Enquirer thinks, has
nothing

nothing to do with the Question ; which, if it had not, St. *Mark* certainly would not entirely have omitted the Answer, as one had been given, but recorded, at least, the Substance of it ; to suppose otherwise, is to suppose him to omit the most material Passages ; for is it of as great a Moment, in this Case, to know what the Disciples ask'd, as it is to know what their Lord answer'd ? Had the Evangelist taken no Notice of either, it might then be said, That we are not to expect full Accounts of what is said or done in so short a History as his ; which may be look'd upon as an Abridgment of St. *Matthew* ; but every one must see that this is a poor Plea here. We may therefore, with all the Reason in the World, expect to find the Answer, or what contains the Substance of the Answer in St. *Mark* ; and where shall we find it but in these Words ; *This Kind goeth not out but by Prayer and Fasting* ? The Disciple's question is, Why could not we cast him out ? Their Master answers ; You may remember, I enjoin'd Prayer and Fasting ; these Directions, *through Unbelief*, you have not observ'd ; but I now tell you again, *That this Kind goeth not out but by Prayer and Fasting*. Is any Thing hard or strain'd here ? But to make this more apparent, let us examine the History something more closely still. On our Saviour's being told, That his Disciples were not able to cast the Devil out, St. *Matthew* and St. *Luke* recite what he says to it, exactly in the same Words ; *O faithless and perverse Generation ! &c.* Faithless and perverse, in what ? for it appears probable from their undertaking the Cure, That they had no Thoughts of their Inability to perform it ; and from their inquisitive Concern to know of their Master, What the Reason could be ? that they were something surpriz'd at their failing therein : What then could they be faithless and perverse in ? Surely it could be in nothing

thing else but in not paying a due Regard to their Master's Orders, but going their own Way to work, without observing the Directions he had prescrib'd as previous thereto:— 'Tis plain, I think, from our Saviour's Rebuke, that some culpable Omission was the Reason of their not performing the Cure : But what was this culpable Omission, or what was it they had neglected to do? Why, it appears from these Words, *This Kind goeth not out but by Prayer and Fasting* ; that it was an Omission of them, which, in some particular Cases, he had, in an especial Manner directed they should use.— I take the Whole to be this:— They are taxed as faithless and perverse ; faithless, as not fully assenting to, or which is much the same, not sufficiently heeding all that their Master had told them ; they, perhaps, not readily seeing the Fitness or Congruity of some Means he had commanded to be used as Preliminaries to the Cure of *Demoniacks*, soon forgot them : In Consequence of this Degree of Unbelief, they become *ῥασημμένοι*, which is a Word of Weight and Significancy, and is very well render'd *Perverse* ; that is, they attempt to do Cures in their own Way, and after their own Manner ; all the while forgetting the particular Instructions of their Master : This was Consequentially (though not intended so by them) an Impeachment of his Wisdom, and a Contempt of his Authority ; 'twas, in some Sort, setting themselves above him.— Now comes the Rebuke ; and who cannot see how just and proper it is ? With what a Majestick Warmth, and in what a lively and effecting Manner is it express'd ? *O faithless and perverse Generation, how long shall I be with you ? How long shall I suffer you ? bring him hither to me ;* then he cast the Devil out : Upon this they desir'd to know, Why they could not have done it ? He tells them plainly, because of their Unbelief ; and how that was to be charg'd upon them :

them: For, says he, had ye fully believed me, duly attended to what I said, and, in Consequence of that Belief, follow'd my Directions, and been observant of my Commands, nothing would be too difficult for you to do: But, as I told you at first, so I now tell you again, *This Kind goeth not out but by Prayer and Fasting*; on these Occasions I particularly enjoin'd Prayer and Fasting; these, notwithstanding, you omitted; this culpable Omission was the Reason of your not being able to cast the Devil out. I am mistaken if any Thing is unnatural or forc'd here: However, I submit it freely to the Examination and Correction of the judicious Reader^s.

[†] The Emendation of the ingenious Physician the Enquirer mentions (who would have the Reading to be *ἐν προσέχει νηστεία*) with his own Paraphrase suitable thereto, is not only cutting the Knot, but cutting the Thread of the History, cutting and dividing what is closely connected and joined; as any one may see from what has been already said: And the Enquirer's own Conjecture (who takes it to be a proverbial Saying) is justly liable too to the same Animadversion. What I shall further say, both of the Physician's Emendation and the Enquirer's Conjecture, is only this; That by taking such Liberties, a Man, even of ordinary Abilities, may do surprizing Things; he may make a Proverb, or almost what he pleases of any Passage whatsoever.

We may now proceed to consider another Instance of Possession, as mention'd by St. *Matthew*, *Mark*, and *Luke*; and when we look into the Enquirer's Account of this Matter, and see how he labours to bring this Case too to serve his Hypothesis; we

^s That Prayer was used on such Occasions in the Apostolic Times. *Vid. Constit. Apost. Cap. vii.*

[†] *Tract. I. P. 47.*

have abundant Reason to lament the strong Influences of Prejudice.— These unhappy Persons, according to him, were no other than meer Mad-men: Whether this be so may be judg'd, when we have examin'd the Accounts the Evangelists give us of them, from the Beginning to the End.

St. *Matthew* tells us (*Chap. viii. 25.*) as he was a coming in a Ship to the Country of the *Gergasens*, a great Tempest arose, insomuch that his own Disciples, thinking themselves in the utmost Danger, came to him, *Saying, Lord, save us, we perish.* He rebukes the Winds and the Sea: The Men (the Disciples) marvell'd, saying (only) *What Manner of Man is this, that even the Winds and the Sea obey him.* What I would observe from hence is, that some of his own Disciples, at this Time, had, probably, rais'd their Thoughts no higher concerning him, than that of his being some extraordinary Man, rais'd up by God: And, if so, we shall utterly be at a Loss to conceive how two poor Mad-men, *that never abode in any House, but were, Night and Day in the Mountains, and in the Tombs,* far remov'd from, and, indeed, not capable of human Converse, or of receiving any Information that way, should accost him not as a mere Man (though nothing more to all outward Appearance) but as one infinitely above Man: That they should, without any Information, and in contradiction to their very Eyes, hit so luckily on the most exalted Part of his Character, and discover a higher and more extensive Knowledge of him, than his own immediate Followers, and constant Attendants; for *they say unto him, What have we to do with thee, Jesus, thou Son of God?* ver. 29. St. *Mark* and St. *Luke*, *Jesus, thou Son of the most high God.* Who ever told them that *Jesus* was the Son of the most high God? Fame? But whence could this arise, and who spread it? One should think, that
if

if any gave out such a Report, they should be Jesus's own Disciples and Friends; either out of Conviction, or else to aggrandize their Master. But they, notwithstanding they had reason to know more of him than any body else, take him only to be some extraordinary Man: For though their Lives were preserved by him, their Reflection is only, What manner of Man is this? and not what the *Demoniacks* immediately afterwards said; This is *the Son of the most High God*. So that there could not, at this Time, be such a Fame spread of Jesus, hardly any where, much less in the Country of the *Gergasens*: But supposing there had, every living Creature would, probably, have heard of it before these two unhappy Men; for as they would neither be tam'd, nor bound with Fetters or Chains, so they were so exceeding fierce, that *no Man* pass'd by the Way where they were. The Fame therefore that Jesus was the Son of the most high God, must be very loud indeed, before it could reach their Ears; or else some strange Conveyance it must have had; which, if any one, by deep Meditation, can find out, then again, the same Person, by exercising his Faculties, may, perhaps, be able to make another Discovery, how it was that the Mad-men came to know the Person of Jesus in an Instant, at a Distance; for they knew him as perfectly as if he had been born and bred in the Country of the *Gergasens* (though he was the greatest Stranger that could be; for 'tis likely he never had been there before) for when one of them (and probably both) saw Jesus afar off, he came and worshipped him (*Mark* v. 6.) and then calling him Jesus, gives him his highest Titles. Now I do not suppose that Jesus had any Thing particular about him, whereby he might be distinguish'd from the Men that were with him; how then did the *Demoniacks* so readily know him? None of their Country-men could

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inform them which was he ; because, if they knew themselves, they all fly'd these two raving Men, and kept at as great 'a Distance from them as they could ; and without some Body to tell them, *This is he* ; they might be as apt to fall down and worship one of the Disciples as *Jesus*. There is but one Way to account for this according to the Enquirer's Hypothesis, and that is, you must suppose these unhappy Men to have had an extraordinary Degree of Discernment and Sagacity at that particular Time, and to have been miraculously blest'd with a *surprizingly lucid* Interval.

But that we may go further on, we will suppose for once that the *Demoniacks* had heard of the Fame and Character of *Jesus*, and that they did some way or other know his Person. On this Supposition 'tis impossible they should address him in the Manner they did: For, for what was his Fame spread? The Enquirer tells us, " That *Jesus* went about all " *Galilee*, preaching the Gospel of the Kingdom, " and healing all manner of Sicknes, and all manner of Disease," 1 *Tr. p.* 35. This then had rais'd his Fame ; He had restored the Sick and Infirm, to perfect Health and Strength ; the Blind, Deaf, and Dumb, to Speech, Hearing, and Sight ; the Lunatick, Epileptick, and Mad, to the right Use of their Faculties. The Fame of this, according to the Enquirer, was spread far and wide, in-somuch that these *Gadarene Demoniacs* had heard of it : And, if so, what are we to expect they would say to such a Person, and how would they behave before him? Would they say, *What have we to do with thee ?* And, *Art thou come hither to torment us before the Time ?* And, *We adjure thee by God torment us not.* What, he torment them, who, as they had heard, had always helped and relieved Persons in their Condition? The Enquirer is pleas'd to say, " That the Reason of their making this " Request,

“ Request, seems to be, that they remembered the
 “ ill Usage they had formerly met with, when they
 “ were bound with Chains and Fetters, and there-
 “ fore desire that *Jesus* would not put them to that
 “ Torment again,” 1 *Tr.* p. 71. But were they
 ever told that *Jesus* had ever bound any in Fetters
 or Chains? or that he had tormented, or any ways
 molested any Person whatsoever? No; Fame spoke
 other Things. Whence then this Terror, this A-
 mazement, this Crying out with a loud Voice, this
 Beseeching, this Adjuring not to torment? All
 which denote the utmost Fear and Dread, and the
 strongest Apprehensions of some intended Chastise-
 ment. But could the Madmen entertain such a
 Thought of *him*, who was, as *Fame* had told them,
 the most gracious and kindest Person upon Earth?
 To say so, is really misrepresenting Madmen. And
 moreover, such Persons endeavour to avoid those
 they imagine will do them hurt. And if the Mad-
 men under consideration had any Thoughts of our
 Saviour’s *tormenting* them, or *binding them in Fet-
 ters or Chains*, they would not have come to him
 as they did, but rather have fled from him: They
 would, in that Persuasion, have kept at as great
 a Distance from *Jesus*, as all other Men did from
 them.

As to the Enquirer’s Interpretation of *πρὸ καιρῶ*,
Art thou come hither to torment us before the Time?
 “ that is, says he, untimely or unseasonably to vex
 “ us;” ’tis so incongruous, and unfitly applied to
 the Madmen, that nothing can be like it. For (to
 repeat what I said before) they had heard, accord-
 ing to his own Account, that *Jesus* had relieved and
 cured all afflicted Persons: The natural Question
 then, for Men so informed, would have been, not,
Art thou come hither unseasonably, or untimely to
vex us; but rather, Art thou come hither oppor-
tunely, or seasonably to shew thy Goodness and
 E 2 Kindness

Kindness to us, as we hear thou hast done to all others? This, or something to this Purpose, as the Case is stated, must naturally, and almost necessarily flow from the Mouths of Madmen.

After this, both *St. Mark* and *St. Luke* tell us, that our Saviour ask'd the unclean Spirit his Name, plainly distinguishing it from the Man, *Matt. v. 9.* Now by the Enquirer's making unclean Spirits and Devils, which with the Evangelists are equivalent Terms, to signify no more than Madness; then, according to him, our Saviour must ask Madness his Name: For the Question is plainly directed to the unclean Spirit (whatever that was) in contra-distinction to the Man; *Jesus said unto him, Come out of the Man*, thou unclean Spirit; and then asked him, *What is thy Name?* ver. 8, 9. But if the Enquirer can find a Way to evade this (which by the bye I think it impossible for him to do) he then must unavoidably maintain, that the Question was directed to the mere Madman. And though I am far from denying such a Thing possible, yet I shall never believe that our Saviour ask'd a Lunatick, distracted and raving, as this before him was, such a Question: For of what Service would it be, to know the poor Lunatick's Name? And if it would, we are entirely left in the dark as to that; for 'tis not to be thought that his Name was *Legion*, though he said it was. I say, no one can think that our Saviour would ask a Question of this kind, of a Person not only bereft of his Senses, but grown to the greatest Height of Distraction and Rage, and to which he knew he should receive the wildest Answer.—The Question (to the Madman) is, *What is thy Name?* The Answer of the Madman is, *Legion*; for I have *six thousand six hundred Devils within me.*

But to proceed: I observed before, that the Enquirer, in interpreting the Passage, *Art thou come
hither*

hither to torment us before the Time? has told us,
 “ That the Men who had felt the Pain and Anguish
 “ arising from being fetter’d and chain’d, desire that
 “ Jesus would not put them to that Torment again.”
 Notwithstanding this Usage, we shall here find that
 the Devils, which the Enquirer interprets the Man
 or Men that thought they had Devils, besought Jesus
 with all the Earnestness in the World, that he would
 suffer them to abide in their own Country, where
 they had many times been *fetter’d and chain’d, and*
probably whipp’d, and had felt so much Pain and
 Anguish, as had made a very great Impression on
 their Minds. One might from hence expect that
 they should rather desire to be taken along with Jesus,
 or to be sent any where, than to stay in a Place so near
 such cruel Neighbours, as they took the *Gadarens*
 to be, by whom they had often been very roughly
 treated: But, notwithstanding this, *they besought him*
much, that he would not send them out of the Coun-
try, Mark v. 10. and presently after— And here
 I desire the Reader, and particularly the Enquirer,
 if he be one, to attend a little.—St. *Matthew* and
 St. *Mark* record the very Words that were spoken,
 when *the Devils* besought him; which, he tells us,
 means only the *Madmen*. We therefore, agreeably
 to this Interpretation, will substitute Madmen in the
 Place of Devils; then it will run thus: The Mad-
 men besought him, saying the very Words that
 follow, *Send us* (or suffer us to go) *into the Swine,*
that we may enter into them, ver. 12. Here there-
 fore the Madmen either thought themselves chang’d
 into Devils, or else they desire to accompany their
 Devils where-ever they went. Now supposing the
 Madmen, who fancied themselves possess’d with
 Devils, might desire Jesus, who, as they had heard,
 was endued with extraordinary Power, not to be
 too cruel to them; which, considering how they
 had been handled on their Account, one should
 think

think they would not do : But supposing it possible, that they might in their Distraction say, Oh! that horrid Deep! that dreadful Abyfs there! we pray, we beseech thee, don't command our poor Devils into it : This certainly would be Madness to a high Degree enough : But this Degree won't, by a great deal, account for the Request of the unhappy Persons before us: They must be madder than this amounts to, or else it won't do ; for they were so fond of their Devils, and so bewitched with their agreeable Company, that they beg hard to go with them into a most filthy Habitation, fit only for beastly Fiends: I say, so dearly they loved them, notwithstanding they had often smarted for it, that they earnestly petition to sojourn in the Herd of Swine with their unclean Spirits, their imaginary Troop of Devils.—This is Lunacy higher than the Planet from whence the Name is taken !

But to go on: This Request is no sooner made, but Jesus *forthwith, ενθους, without any Pause or Stop*, suffered them to go where they desired. And what immediately followed, all the three Evangelists inform us. St. *Matthew* wondring, we may well suppose at the strange and extraordinary Operations of these mischievous Spirits, introduces it with *και ιδου, ver. 32.* The Devils came out, went into the Herd of Swine, and *behold* (which probably the Evangelist look'd upon not only as a most surprising Thing, but also as a Demonstration of their having before possessed the Men) *the whole Herd of Swine ran violently down a steep Place into the Sea, and perished in the Waters.* This too the Enquirer has endeavoured to accommodate to his Hypothesis; which must make one even sorry, to see how resolv'd the ingenious Man is to maintain it. This he has done by way of Conjecture; two of which he has given his Reader in his first Tract, and defends them (at least one of them) in his second. “ The
“ Herd

“ Herd of Swine might be drove down or frightened
 “ down by the Madmen :” This is one of the Con-
 jectures, 1 *Tr.* p. 52. But this Conjecture, I thought
 on reading his first Tract, that he did not then very
 well like himself ; for after he had mentioned it, he
 goes on, and says, “ Supposing this Conjecture,
 “ that the Madmen drove or frightened the Swine
 “ down a steep Place into the Sea, will not suffi-
 “ ciently account for the Expressions of the Evan-
 “ gelists, I conceive there can be no greater Diffi-
 “ culty in this Case, than there is in one Man’s Di-
 “ stemper passing into another Man ;” and then di-
 rectly proceeds to open his Meaning.—“ The Mad-
 “ ness, says he, of this Man, may be conceived to
 “ pass into the Swine just in the same Manner as the
 “ Leprosy of one Man could be transferr’d into
 “ another, as the Leprosy of *Naaman* was to cleave
 “ to *Gebazi*, &c. Which Way soever this is to be
 “ accounted for, I apprehend, that by the same
 “ Method the Instance before us may be resolv’d
 “ without any Difficulty, the like Effect being im-
 “ putable to a like Cause.” Hence I believe every
 body thought that he valued this last Conjecture most,
 and chiefly depended upon it : But, in his second
 Tract, he in a manner gives it up ; for after some
 feeble Efforts to shew that the Madness of the Men
 might pass into the Swine the same Way that the
 Leprosy of *Naaman* was to cleave to *Gebazi*, he
 then adds : “ But in truth I think the other Solution
 “ mentioned in the Enquiry to be more natural and
 “ more probable, in which our Lord was no ways
 “ active or concern’d ; and if the Swine were de-
 “ stroy’d by Men not in their Senses, no Imputa-
 “ tion could be brought against a Person entirely
 “ innocent.” 2 *Tr.* p. 33. This therefore now is
 the prime Conjecture, which before little Strefs was
 laid on ; and that which seem’d at first to weigh
 most with him, is now in a manner discarded.

How-

However, we will consider both, and see whether one is better than the other; and whether 'tis not impossible, in the Case before us, that either of them should be true.

We will leave the *new favourite Conjecture* to be consider'd last, and begin with the other, to wit;
 " That the Madness of these Men pass'd into the
 " Swine, just in the same Manner that the Distemper of one Man may be transferr'd into another:
 " For Instance, as the Leprosy of *Naaman*, was
 " to cleave to *Gebazi*," &c. Now, to be as short as possible, if these are parallel Cases, then the Madness of the Swine, and that of the Men, must be the same in Kind only, and not one and the same Madness; because the Leprosies of *Naaman* and *Gebazi* were the same only in Kind, or Leprosies of the same Species, and not the same individual Leprosy. As this is undeniable Truth, not to be gainsay'd by any one that thinks, and with others 'tis folly to contend, it must follow, That when *Jesus* had cur'd the Men of the Disorder of Madness, he inflicted the same Kind of Disorder on the Swine; that is, he made two Men sober, and two Thousand Hogs mad.— And here it may humbly be ask'd, Why should *Jesus* after this Manner exert his divine Power? it cannot be supposed he did it on the Request of two Mad-men, whom he then had under Cure, and who, probably, when cur'd, would be sorry to hear of so great a Destruction of their Countrymens Property. But further; the Men desir'd that the Devils, which they suppos'd possess'd them, might enter into the Herd of Swine: Now would *Jesus*, who knew perfectly well that there were no Devils within them to be sent any where, work a Miracle in inflicting on the Swine the same Kind of Disorder which the Men really had? if he did, it was his own determinate Act; for the Petition of the Mad-

men must stand for nothing ; for really, on this Scheme, they desired nothing : They thought they had Devils within them, and being in that Persuasion, requested that their Devils might enter into the Herd of Swine ; but, in Fact, and in Truth, they had none ; and therefore what they desired could amount to no more, nor be any more regarded than if they had desir'd, that the Man in the Moon might enter into the Herd of Swine ; but must be look'd upon as the wild Conceits and Sallies of a disorder'd Imagination.

The Enquirer has nothing to say to this, only he would fain have the common Hypothesis, in some Measure, to labour under the same Difficulty, “ and “ to be accountable for making our Lord destroy “ the Swine.” *Tract. II. p. 83, 84.* But his Reason for saying this is so weak, that it is quite unworthy of the Person that advances it.— This, if it may be called so, is the Reason ; That when the Devils besought him, saying, *If thou cast us out, suffer us to go into the Herd of Swine ;* Jesus said unto them, according to St. *Matthew*, *Go ;* and therefore he commanded them to go : But though the Word be, as the Grammarians call it, in the *Imperative Mood*, yet that it was not spoken here in the *imperative*, but *permissive Way*, appears plainly both from St. *Mark* and St. *Luke* ; who tell us, that when the Devils made this Request, Jesus gave them Leave, or suffer'd them to go.— Besides, 'tis not very common to command any one to do, what he begs as a Favour may be done.— What therefore ὑπαγγεῖλε imports, is,—You have *Leave* to go, or you *may* go. The Word *Go* in *English*, answerable to *Ite* and ὑπαγγεῖτε in *Latin* and *Greek*, is pronounced a thousand Times a-day, not importing a Command, but bare Permission or Leave : And nothing can be clearer, than that ὑπαγγεῖτε means no more here.

We are now come to the other Conjecture, which the Enquirer likes best, and seems chiefly to depend on: And if he should find that this Matter of Fact which we are now considering, is not to be accounted for in the Manner he has offer'd to the Publick, but that it is both against Reason and Scripture to suppose it thus to have happen'd; then I humbly am of opinion, that as he has publickly advanced it, so he ought, in justice to the Christian Cause, as publickly to retract it: And if his Hypothesis must fall, without this Support, to be very well pleas'd it should. The Conjecture is, "That the Swine was drove or "frighted down by the Madmen." Now, in the first Place, I must observe, that 'tis highly incredible that two Madmen only should presently frighten two thousand of such sturdy Animals, and drive them to their Destruction with as much Ease as if they had been a Flock of Sheep: 'Tis a great deal more probable, that if two, or twice that Number of Madmen, had attempted to molest such a vast Herd of Swine, they would have lost their Madness and their Lives together. — But further:—The Herd of Swine was a good way off from the Place where *Jesus* and the *Demoniacks* were, as we are told by *St. Matthew*, Chap. viii. 30. They were on the Sea-shore, but these Animals a good way off, on or near the Mountains: So that if two Madmen were able to do such a wonderful Feat, we shall find, if we compare the Accounts the Evangelists give us of this Matter, that these Men were cur'd before they could come amongst the Swine to drive them into the Deep. *St. Matthew* tells us, the Devils, that is, saith the Enquirer, the Madmen besought him, saying, *If thou cast us out, suffer us to go away into the Herd of Swine*; and he said, *Go*. *St. Mark* says, *And forthwith (ἐνδίζας) he gave them Leave, ver. 13. So that immediately the unclean Spirits went out*. Which with the Enquirer must mean the

the Men were cur'd: And, if so, what made the two thousand Hogs, which were *a good way off* on the Mountains, violently run down into the Sea? drove down by the Madmen? But the Men were in their Senses, and with Jesus, when they thus run down, if we can believe the Evangelists: For, when our Saviour said, *Go; then*, without the least Delay, went the Devils out. 'Tis clear therefore, beyond Doubt, that if the Men were mad, the Cure was wrought at that Moment of Time, immediately (*inſtantly*) on the speaking of that Word: And yet, according to the Enquirer, they went to play Tricks amongst the Swine; that is, though Jesus had brought them to their perfect Senses, yet they acted like distracted Madmen still.—But this cannot be imagin'd; and if it possibly could, yet it appears from the History, that the Men were not allow'd sufficient Time for putting this surprising Prank in Execution; for, as I said before, the Devils *forthwith* went out, enter'd into the Swine, and the Herd ran violently down; so that before the Men could have got to the Mountains, the Hogs were chok'd in the Sea. But 'tis plain the Men did not go to the Mountains at all amongst the Swine, but sat at the Feet of their Master, cloth'd, and in their right Mind.—I think there is no occasion to add more, to shew that the Men did not drive the Swine into the Sea, because what has been said is, if I mistake not, sufficient for that Purpose: But still, for Amusement's sake, we may go on with the remaining Part of the History, and see whether that won't afford us good Reasons on the same Side, and oblige us to acquit the Men.—The Account in all the Evangelists is much the same. St. *Matthew's* is, When the Swine were perish'd in the Waters, *they that kept them fled, and went their ways into the City, and told every Thing, and what was befallen to the Possessed of the Devils*, ver. 33. That is, they told

the whole Truth: Which, according to the Conjecture of the Enquirer, must be this, That the two Men came in a high Fit of Distraction and Rage to the Mountains, and ran amongst the Swine, and drove them into the Sea; and soon or presently after were cured by an extraordinary Person, at whose Feet they were now sitting, clothed, and in their right Mind. When this Story was told, would the *Gadarens* come out in such Multitudes, to desire Jesus to depart out of their Coasts? Or would they not rather desire him to abide in their Coasts? This very Story must convince them that they could not have with them, even for the Security of their Property, a more useful Person: For, when the Men were mad, they destroyed the Swine; but when they were cured by Jesus, they were incapable of doing such Mischief any more. Now to suppose, as the Case is stated, and must be stated, according to the Enquirer's scheme, that the *Gadarens* would desire Jesus to depart out of their Coasts, is making them as mad as the Men had been, that were cured.—'Tis needless to say how easy all this is, on the common Hypothesis: The *Gadarens* might think that this would always, or generally be the Consequence of Dispossession; and so they would rather the unclean Spirits should remain with some few of their Countrymen, than run the risk, by their being dispossessed, of suffering so greatly in their Property.—I have now done with this Conjecture, which the Enquirer is so pleas'd with.—In his first Tract, as I said before, he seem'd doubtful whether it would account for the Expressions of the Evangelists; and he may justly be told, that it will not only not account for, but it is utterly inconsistent with every Expression, and I may say every Word of the Evangelists, and the whole Tenor of the History: And if the Enquirer will still go on, either to maintain this or the other,

other, whatever his Friends may be able to say in behalf of his Sincerity, sure I am, his Judgment must be given up by them as utterly indefensible.

What has been offered, will, I hope, serve to shew that neither of these Conjectures will do: And if so, then it must follow (unless you go on a conjecturing, and say that the **Herd** of Swine, as well as the **Legion** of Devils, was nothing else but mere Talk) that the common Hypothesis is the true one. I say, if the Disorder was not inflicted on the Swine by our Saviour, nor they drove to their Destruction by the Madmen, both which Solutions Reason and Scripture disclaim; then, as all the Evangelists tell us, that something came out of the Men, and went and enter'd into the Swine; it must undeniably follow, that these were real Entities, and properly and truly, as they are called by the Evangelists, *Devils, or unclean Spirits*.—If the intelligent Reader will give himself the Trouble to look the whole over, I believe he will find it little short of Demonstration.

We may proceed to take Notice of the Enquirer's Comment on the Case of *Mary Magdalene*, out of whom St. *Luke* tells us went seven Devils, *Chap.* viii. 2. and St. *Mark*, that Jesus had cast out so many Devils. “The Meaning is, as he is pleas'd “to tell us, that she had affirmed in her Melancholy “that she had so many Devils within her,” 1 *Tr.* p. 57. But the Enquirer must have some new Revelation, before he can possibly know whether the Woman was ever melancholy or not, or whether she ever said she had any Devils at all within her: “The Evangelists are wholly silent as to that, and “only tell us, upon their own Knowledge, what “the Woman once *really* had, and not what she “*thought* she had.—'Tis no little Pain to me to see, and much more to animadvert on such Passages as these. *Mary Magdalene had affirmed, in her Melancholy,*

lancholy, that she had so many Devils within her ! Now, supposing this (though we have not the least Reason or Shadow of Authority to suppose it) What, in the Name of Goodness, had the sacred Historians to do with the former Whims of a crazy Woman ? Would it recommend or embellish their Histories to record them ? Suppose *Mary Magdalene* had once on a Time, in a deplorable Fit of Melancholy, affirm'd, That instead of seven, she had seven Thousand Devils within her ; Would these Historians have gravely told the World, and in such a Manner as if it had been real Fact, that seven Thousand Devils *went out of her* ? and yet this would have been as true, and every whit as consistent with Historical Decorum and Propriety as the other. They tell us, *positively*, That seven Devils went out of her : The Enquirer informs us, " That, in Reality, and the Truth of Things, she " never had any Devils, and nothing at all *went out* " *of her.*" But, if the Evangelists be right, the Enquirer must be wrong, and no Christian will be at a Loss to determine to whose Testimony 'tis safest to trust.

I should be too tedious, were I to examine all the Passages in the *New Testament*, that prove the common Hypothesis to be the true one ; a few more, however, I beg Leave to produce. — St. *Mark* tells us, (*Chap. vi. 7.*) That when *Jesus* sent his Disciples forth, he gave them Power over unclean Spirits, without mentioning any Thing more ; which, according to the Enquirer's Scheme, must be a Power only to cure the Mad and Epileptick : But can any one think, that the inspir'd Historian, when he knew that *Jesus* gave his Disciples Power to cure all Diseases whatsoever, should only say in this Place, that he gave them Power to cure Madness and Epilepsy ? or do these include or take in all other Disorders ? Mankind too well knows the contrary.

contrary. But it will be said, perhaps, that *St. Mark's* History is short, and to be consider'd as an Abridgment of *St. Matthew's*, and, on that Account such Omissions are excusable. This might be something of an Answer, if *St. Mark* had used any general Expression, that *Jesus* gave his Disciples Power to do Cures, or the like: But here, according to the Enquirer's Hypothesis, the Historian only informs us, That *Jesus* gave them a Power to cure two particular Disorders, when he knew that he gave them a Power to cure all.—But, it may possibly be said further, Why might not *St. Mark* omit making mention of *Jesus's* giving a Commission to his Disciples to cure all Disorders in general, and only mention one or two remarkable ones, as well as in the common Hypothesis omit making mention, in this Place, of his giving them any Power at all to cure Diseases, but only to cast out Devils? But there is a wide Difference in these two Cases, and the Evangelist might be silent in the one, tho' we cannot believe he would in the other; for the Power of Casting out Devils, supposing it Fact, was a distinct Power from that of curing Diseases. The Disciples might have Power to cure natural Disorders, and yet have none to do this; and this an Historian might mention only, without descending to another of a distinct Kind; especially when by the Exercise of this Power in casting out Devils, many of the worst Disorders were often remov'd from the Bodies of Men, which, by Possession, those invisible Beings were the Authors of. In one Word, the Commission is, as the Enquirer himself must allow, to cure all Disorders, in the most comprehensive Sense; would, therefore, any Historian stop short, and say only, that he gave his Disciples a Power to cure the Mad and Epileptick? 'Tis therefore, I humbly apprehend, beyond all Doubt, that *St. Mark* could not possibly mean by unclean Spirits,

Spirits, two particular Disorders; and if he could not, What could he mean but the wicked apostate Beings? The same Historian has told us, That when *Jesus* ordain'd his Disciples, he gave them Power to heal Sickneffes, *and to cast out Devils*, plainly distinguishing the one from the other.

St. *Matthew*, Ch. x. 8. records, at large, the Words of our Saviour, When he gave his Disciples their Commission:— *Heal the Sick; Cleanse the Lepers; Raise the Dead; Cast out Devils*; which Words, taken in their obvious Sense, are simple, proper, and well adapted; the Climax easy and just— *Go*;— Ye have Power from me to cure all natural Disorders; to cleanse the Leper; a Power also to restore Life; and, more than this, ye have Power over those apostate Spirits that have done so much Mischief in the World. But how will the Enquirer interpret? Why, according to him, after our Saviour had said unto his Disciples, *Heal the Sick; Cleanse the Lepers; Raise the Dead*: He says further, *Cure the Mad and Epileptick*.

The *Pharisees*, willing to be rid of *Jesus*, whom they look'd on as a severe Censurer of their Actions, and fearing to meddle with him themselves, came to him seemingly in a very friendly Manner, and told him, that it would be best for him to make as much Haste as he could out of that Place, for *Herod* sought to kill him. This they thought a Master-piece of Policy, and what could not fail of Success: To whom *Jesus* said, *Go ye, and tell that Fox, Behold, I cast out Devils, and I do Cures to-day and to-morrow, &c. Luke xiii. 32.* Now these Words, if the Notions of the Enquirer be right, must be interpreted thus: “Behold, I cure to-day and to-morrow; that is, for some time longer, *Madness* “ *and Epilepsy*, and other Disorders, I cure.”—But I should think no one well in his Wits would venture to affirm this to be our Saviour's Meaning; for no plainer

plainer Expression could be used by him, supposing he did really cast out Devils, than ἐκβάλλω δαιμόνια: 'Tis as plain and intelligible, applied to the Exercise of his Power in that particular Manner, as ἰάσεις ἐπιτελῶ is, applied to the Exercise of his Power in curing natural Disorders. — I may observe further, that no two Expressions are to be found, either in Sacred or Prophane Writings, that seemingly bear less Relation to each other than these do: And yet, according to the Enquirer's Hypothesis, they are near a-kin in Import and Signification; the first denoting the Cure of two particular Disorders, and the other the Cure of Disorders in general: And, at this Rate, what ἐκβάλλω δαιμόνια imports, is plainly contained in ἰάσεις ἐπιτελῶ, *I do Cures*; that is, the Interpretation offers it self, I cure all Kinds of Disorders: Certainly Madness and Epilepsy would be taken in, for they are no inconsiderable ones in that rueful Catalogue.

Besides, as the Enquirer seems to think, "that when our Saviour cured Madmen, he spoke in condescension to them, to humour them as he cured them," 1 *Tr. p. 52.* he may please to observe, that the Words now under Consideration were not spoken to Madmen, or to the credulous Multitude, but to the obstinate and perverse *Pharisee*; not to humour Lunaticks, or distracted Persons, but to shame, if possible, cunning and malicious Hypocrites.—As I said before, when the *Pharisees* were come unto him with a great Shew of Friendship, expressing their Fears about his Safety, advising him to depart thence, or else *Herod* would kill him; he then solemnly, and in the Face of those very cunning Men, maintains his own superior Power and Authority, That he was not to be frighten'd, or hurt, or even touch'd without his own Consent.—His Answer, perhaps, may bear paraphrasing, in some such Manner as this: Go, ye Hypocrites, for

I understand what ye would be at, to that *Great Master* in Hypocrisy, *Herod*: And if, as you say, he talks of killing me, tell him, that (besides my curing natural Disorders for some time longer) I cast out *Devils*.—Those Beings, more subtle and more powerful than he, instantly obey, when I command, when I speak.—He and you may from hence know how vain it will be to attempt to take away my Life, till I am willing to give it.—Admitting now the obvious Sense of these Words, *I cast out Devils*, and you easily see with what Propriety and Majesty the whole was spoken; and how fit the Message was for the *Pharisees* to carry, and for *Herod* to receive: But, by the Enquirer's Hypothesis, not only a Force is put upon them, which they can't bear, but they are deprived too of that Life and Energy, which naturally belongs to them.

It would be going beyond the Limits I intended to set my self, to make Remarks on the Enquirer's Interpretation of several Passages in the *Acts of the Apostles*: And yet I can't help animadverting on what he says concerning the Damsel that had the Spirit of Divination, *Acts* xvi. What in this Case he has offer'd to the Publick, one can hardly think could be the real Sentiments of a grave or serious Writer.—“ This Woman, according to him, was “ no *Demoniack*, but a Fortune-teller, a Cheat; one “ that had the Art of speaking inwardly, as if the “ Voice proceeded from the Belly, and so by this “ Trick engaged the Attention of the People, and “ deceived them,” *Tr.* I. p. 53, 54. *Tr.* II. p. 84. But, first, How came she to know the peculiar Character and Employment of *St. Paul* and his Attendants, that *they were the Servants of the most high God, which shew'd unto Mankind the Ways of Salvation?* ver. 17. But if she was informed of this, one should think that every living Soul at *Philippi* would as soon cry out, *These are the Servants of the*
most

most high God, &c. as a Woman of this infamous Profession, whose very Life and Study were taken up in deceiving and cheating the World: But, notwithstanding, we find this was the Cry of the abandoned Creature for many Days.—*St. Paul being grieved* at these reiterated Cries, which seems to imply that she was rather an *unfortunate* Woman, than of her self a *profess'd Cheat*, turns and says to the Spirit (as the Historian tells us) and not to her, *I command thee, in the Name of Jesus, to come out of her*, ver. 18. “By these Words, the Enquirer is “positive no more was, or could be meant, than “to put a Stop to the Trick the Woman used,” *Traët I. p. 57.* But how, by these Words, was a Stop put to the Trick? Did she, from that Time, lose the Art of speaking *inwardly*? Or was she not willing, or not able to speak in the same Manner she did before? Or did *St. Paul*, by virtue of these Words, make this profligate Cheat a Convert, and an honest Woman? I think, without more ado, it is sufficient to shew that the Enquirer's Hypothesis is indefensible, if I lay before the Reader how he must, to maintain it, interpret the following Passages.—*St. Paul* saith, *I command thee, in the Name of Jesus, to come out of her.*—Which with him must be, *I command thee, in the Name of— not to play the Trick any more*: The accurate Historian tells us, that *the Spirit came out of her the same Hour.*—That again with him must be, *The Woman did not, or could not play the Trick any longer.*

The Enquirer says, “The Notion that Devils “took Possession of Men, and tormented them with “Diseases, wants Evidence, wants sufficient Witnesses, wants such Proof—as may satisfy a reasonable Man,” *Traët II. p. 48.* What may satisfy him, I know not: But I question, if our Saviour was now upon Earth, and he was permitted to ask him

him whether he had cast out Devils, whether any Thing, in so few Words, more distinct and clear, would be given him by way of Answer, than what is contained in his Message to *Herod*, ἐκέδλω δαίμονια.

If the Enquirer should see an unfortunate Wretch, though beside himself, uttering the greatest Truths in the most consistent Manner, which was impossible should ever come to his Knowledge; and though, to all Appearance, of common or ordinary Strength, yet like a *Samson* breaking new Ropes and new Chains too like a Thread; and should, after this, hear our Saviour say to the Dæmon, or something that was thought to be within him, *Thou unclean Spirit, I charge thee come out of him, and enter no more into him*, and as soon as this was spoken (a Request being made before by the Dæmon to enter into a Herd of Swine) should see a vast Number of these dull Animals without any visible Cause all of a sudden scar'd, and running precipitately to their Destruction; would not all this be sufficient to satisfy him that the Man was possess'd? What would he have more? Would he desire to have a Sight of the Dæmon, to see the infernal Mien or Shape? But I forbear:—I beg Pardon.—

It may be proper now to take Notice of the Enquirer's principal Objections against the common Hypothesis, or against taking the Accounts the Evangelists give us of *Demoniacks*, in the literal Sense: Against which, or any other, it may be easy to advance a thousand little Things, which with thinking Men are of no Weight, but as light as Vanity it self, and not seldom perhaps the Off-spring thereof.

“ And first (he says) it supposes a Man drove of
 “ the Devil into the Wilderness, *i. e.* one Devil;
 “ but presently after we find a Legion in him, *i. e.*
 “ about six thousand six hundred in round Numbers;
 “ and

“ and then asks, Is there no Difficulty in the Conception of this?” *Tr. II. p. 78.* In the Conception of what? What, in conceiving how a Man might be drove by one Devil, when many others were associated with him? How is this hard to conceive? “ But how is the Account of one unclean Spirit to be understood, if there were six thousand six hundred in the Man?” The Evangelist’s Account is easily understood: He tells us, that the Man was drove of a Devil into the Wilderness, which was true; and afterwards, on Jesus’s asking the Devil his Name, and his answering Legion, he informs us this Answer was given, because not only one, but *many* Devils were entred into him. Now what is here that can’t be understood?—The Enquirer goes on; “ Six thousand six hundred may make up one Army, one Assembly, but never one Man: In the same Manner six thousand six hundred Devils can never be called one unclean Spirit, as it plainly is in the Evangelists.” But this is trifling, not to be excus’d in so ingenious a Man: For where, on the common Hypothesis, can he find this, in any Part of their Writings? One of them, ’tis true, says, that a Man with an unclean Spirit met our Saviour: That he had an unclean Spirit (one at least) was then very well known; that he had more, was discovered afterwards.

I am apt to think, that the great Number he has made a Legion out to be, is the Thing that startles him; and is, with him, the insuperable Difficulty. That he has been exact in this Calculation, I would not willingly deny; though I cannot help observing, that he who has been all along insisting on Forms and Modes of speaking in his Discourses on *Demoniacks*, very closely here abides by the Letter, to the utter Ruin, he thinks, of the common Hypothesis;—but, after all, I believe the old Historians will inform him, That a Legion

sometimes consisted of a greater, sometimes of a lesser Number^u; and, probably, the meanest *Roman* of old Time, was he now on Earth, would tell him further, That a Legion did not always signify, in common Language or Discourse, a certain determinate, but often a large, indefinite Number only.— Every Boy, in *England*, knows that a Troop, Army, Sea, Ocean, very often denote only an indefinite Number and Quantity: So that the Devil might use the Word Legion in this Latitude; and, to give him his Due, cannot be charg'd with speaking either untruly or improperly; though his Company fell vastly short in Number of the Enquirer's Calculation.— How many they were, as it is not material to know, so it is mispending Time to enquire.— That they were many, is certain; for the Evangelist himself tells us so, *Luke* iii. 30. From what has been said it may appear, his next Question, “How did the Man know that he had exactly a Legion in him,” deserves no Answer.— Again, he asks, *P. 81*. “Do you think it no Difficulty, when Men are forced to calculate how many Devils went into each Swine.”— If he pleases, he *may* calculate, and be as exact as he was in making up the *Sum Total of Devils* that possess'd the Men; but no other Body is *forced*, or has the *least* Occasion to give himself that trouble: For any Thing I know, the Swine might as easily be drove into the Sea by two as by six Thousand Devils.

“But how comes it (another formidable Difficulty!) that since it was known to our Saviour, that the Man had a Legion in him, he should say, as he did, *Come out of the Man, thou un-*

^u In Times before our Saviour, a Legion consisted sometimes of four Thousand, sometimes of five Thousand and odd Hundreds. *Vid. Polyb. Lib. 1. et Lib. 3.*

" *clean Spirit* ; Why did he command one only to " come out, when so many were in the unhappy " Wretch ?"— Because he knew, by that Command, all would as readily come out, as if each had expressly been called over by Name.— But further, Where is the Absurdity in supposing that the unclean Spirit our Saviour spoke to, might be the Chief or Leader of the rest ? Were the Angels that fell all of the same Degree and Dignity, of equal Power and Might ? or did they become so as soon as they were cast out of Heaven ? Is not *Beelzebub* now superior to them all ? and doth not the very Expression, *The Devil and his Angels, or Ministers*, necessarily imply some Kind of Inferiority or Subordination ? Whatever Questions the Enquirer may ask, in order to turn such a Notion (as he is pleased to call it) into high Ridicule—the *high Ridicule*, without great Care, may fall where he will not like it should.

He goes on— " Is it at all probable, that this " Petition should proceed from evil Spirits, that " they might enter the Swine ? Moral Evils they " may desire to do ; but why natural ones, which " tend not to promote their Dominion, Power, or " Influence ? or say, that such Acts spread a Fear " of them, and that, in Consequence of that, Men " would be apt to worship them : Is it easily conceivable, that the great Governor of the Universe " should grant such a Power to Beings, as might " justly excite Fear, and Dread, and Worship ? " To fear where no fear is, is very unreasonable, " and justly to be blam'd :— But to fear where " there is just Ground, and where, in Fact, there " appears to be Power and Dominion over us, " cannot be Idolatry, nor can it be censured as " such." Now in Answer to all this, we may say, We are sure, if the Evangelists are to be believ'd, that this Petition did proceed from evil Spirits ; and
tha

that 'tis impossible and absurd to suppose the contrary, as I have already shewn.— But to answer more directly ; 'tis highly probable, I may say certain, that these wicked Spirits are willing to do any Mischief, any natural Evil, if they have Liberty so to do : To read the Beginning of the Book of *Job* with any Attention, and to doubt of this is impossible.— 'Tis not for us precisely to determine the Reasons of their Requests, or the Ends or Motives of their Actions.— Whatever they may be permitted to do by the all-wise Governor of the Universe, will be no Reason why any Application should be made to them, but to HIM only, under whose absolute Controul they are :--- To fear them, so as to worship them, is the highest Affront that can be offer'd to the Majesty of Heaven ; 'tis Idolatry of the basest Kind, as it is doing Honour to the irreconcilable Enemies of God and Goodness.--- The meanest Creatures may be capable of doing, and really do, a great deal of Mischief : Frogs, Lice, and Flyes, have made, and may again make a Land tremble ; and if they should, would this be a sufficient Reason to worship them ? and would not this be Idolatry ? *Satan* himself is as dependent as they ; and, how great soever his Power may be when unrestrain'd, can do nothing without Permission from the common Creator.

“ But why did Devils worship Christ, and confess him openly to be the Son of God ? or, How came they to know him to be the Christ ?—
 “ That he was the Christ, *ὁ υἱὸς τοῦ Θεοῦ*, knew not at the Temptation : Whence then, all of a sudden, this exact Knowledge of him, that a whole Legion knew him ? Was it from God or Man ?”
Tr. II. p. 30. I may ask, I am sure with more Reason, How came Mad-men to worship *Jesus*, and confess him openly to be the Son of God ? or, How came *they* to know him to be the Christ ?

Whence,

Whence, *all of a sudden*, without ever seeing him before, this exact Knowledge of him? Was it from their Country-men, who did not know so much themselves, and who would not venture to come near them? Or from whom? 'Tis with the Reader to judge whose Questions 'tis most easy to answer.--- But let us answer the Enquirer's, without proposing any of our own.--- And, as to the first: It appears to me even natural, that if those Beings knew *Jesus* to be the Person that was appointed to destroy their Works, that they would, when they saw him, as they were sensible of his Power over them, and uncertain how far, and in what Manner he would exert it; 'tis natural, I say, to expect that they would abjectly express their Fears and Apprehensions, and at the same Time acknowledge his Dignity and Superiority. — “ But how came they to “ know him to be the Christ?” One should think, from this Question, that the Enquirer takes those Spirits, the fallen Angels I mean, to be not only wicked, but stupid Beings; For, was the divine Oeconomy, in this Affair, so great a Secret? Was not the old Serpent himself told, That the Seed of the Woman should break his Head? Was not the Angel *Gabriel* sent to *Zacharius*, to acquaint him of the Birth of a Son that should go before *Christ*? Was not the same Angel dispatch'd to the Virgin, to acquaint her of the high Honour intended her by God? and, soon after, another dispatch'd to *Joseph*, to let him know, that what was conceiv'd in his espous'd Wife, was of the *Holy Ghost*;— and did not, at his Birth, an Angel of the Lord appear in Glory unto the Shepherds, telling them, among other Things, That a Saviour was born unto them, which is *Christ* the Lord, and directing them where they should find him. And (not to mention the Journey of the wise Men from the East to *Jerusalem* with what follow'd thereon) did not the Hea-

vens, as soon as he was baptiz'd, open, and the Holy Ghost descend, in a bodily Shape, like a Dove, upon him ; and a Voice come from Heaven, saying, *This is my beloved Son, in whom I am well pleased* ? And will any one ask now, how these subtle Spirits came to know Jesus to be the Christ ? Make Men as stupid and as supine as you please, and so prejudiced by outward Appearances as not to have thought so seemingly mean a Person was he ;--- yet these subtle, active Spirits (the Head of whom is characteris'd, *ὁ πλανῶν τὴν οἰκουμένην ὄλην* *) must certainly have known that the Babe was divine, though he lay in a Manger ; and that *Jesus* was the Christ, though the reputed Son of a Carpenter ; for, before his Conception, and after it, at his Birth, and at his Baptism, the Divinity of his Person was attested either by Angels or by the Voice of God himself.—How vain therefore is this Question, “ Whence, all of a sudden, this exact Knowledge “ of him, that a whole Legion knew him ? ”--- Besides, it might be sufficient, if one of the Legion so suddenly knew him, for he could easily, and in an Instant, I presume, acquaint the rest with it.

The Enquirer says, “ That *Jesus* was Christ, “ *ὁ δὲ διαβόλος*, knew him not at the Temptation ; ” But, I think, nothing has been offer'd sufficient for the Support of this Opinion ; for though the Devil says to our Saviour, *If thou be the Son of God, command these Stones to be made Bread, &c.* which, at first Sight, may seem to imply, that he did not certainly know that he *was* the Son of God ; yet this might only be the Artifice and sly Address of the old Serpent, willing to conceal, as well as he was able, what he very well knew ; what, I mean he knew, if the Testimony of the Host of Heaven, and of God himself, was to be believed,--- As to

* Rev. xii. 19.

the Difficulty of conceiving how he would dare to tempt the Son of God, knowing him to be such, we ought to consider, That these were the Attempts of a bold, restless, and enterprizing Spirit ; and, as I have intimated already, if the Presumption of the Devil in the Wilderness astonish us, his Presumption, surely, in the Heavens will astonish us more.--- When he tempted Christ, he was desperate and undone ; but, before he rebelled against God, he was a happy and a glorious Being.

But to pass on:--- The Enquirer asks, “ How comes a lying Spirit (he should have said lying Spirits) “ and the Author of Lyes (if he means by the Author of Lyes, ὁ διαβόλος, no one can tell whether he was one of the Company or not) “ to “ make this true and publick Confession concerning “ Christ ? ” — I answer ; To say they are lying Spirits, is nothing to the Purpose in the present Case ; for they were not now tempting Man, but addressing their Superior, whom they knew, and had great Reason to fear that he would be highly displeas'd to see them torment that Nature, which he himself had done the Honour to assume ; and therefore 'tis no Wonder that Criminals, in their Situation, though never so great Lyars at other Times, should now speak Truth, in giving him his proper and peculiar Titles.

The Enquirer afterwards says ; “ Our Lord bids “ them go into the Swine ; by this, *says he*, he “ seems to make himself Partaker in their Mischiefs, “ by destroying two Thousand Head of Swine.”--- I have already taken Notice of this very low Objection, and shall not say a Word more of it ; for in Cases not dissimilar, every Child in the Kingdom knows the contrary.

“ One would imagine, says the Enquirer, *Tr. II.* p. 106. “ that from a Persons being call'd a *Demoniack*, or that from a Name's implying some

“Heathen Deity to be the Cause of an Illness, “some great Danger was instantly to arise.”—Hence a Stranger to the sacred Records might be apt to think, that only the bare Word *Demoniack* was to be found in them ;---and after he has said this, and more to the same Purpose, in the same careless Manner, he then goes on: “I do not suppose, *saith he*, “that, were a Prophet from Heaven to “cure *St. Anthony’s Fire*, he would take care to “guard People against *St. Anthony*, or think that “he encourag’d Idolatry by the Use of those “Words.”—But, pray let me ask him only one Question ;—Would a Prophet from Heaven say, to such an afflicted Person, *St. Anthony, thou fiery Spirit, I charge thee come out of him, and enter no more into him* :—He must assert this to make the Cases parallel, or speak to the Purpose.

I declare I cannot see any Thing more, in all his Difficulties and Objections, worth observing upon, excepting only what may be contain’d in the following Queries:--- “Is it conceivable (*saith he*) “that God should permit evil Spirits to take Possession of miserable Mortals, and suffer them to “deprive us of our Reason and Senses, and to alienate our Minds? Is it no Difficulty, in the literal “Sense, since Madmen can neither amend a former “ill Life, nor be sensible of the Reason of the “Punishment laid upon them? or is Madness (he should have said, inflicted by *Demons*) “the Punishment of Wickedness? or are none but wicked Men possess’d?”. *Tr. II. p. 82.*

Now, supposing this to have happen’d to a bad Man at the Time of his being so ; I own, that one in this Condition can neither amend a former ill Life, nor be sensible of the Reason of the Punishment laid upon him ; and therefore we should be cautious how we say, that ever any one in this Condition died ; I mean, under *Demoniacal Possession*.

But

But we may easily view it in a more favourable Light: Here's a Man lost to all Sense of Goodness and Virtue; living, and even delighting in a profligate Life; no common Calamity is capable of reclaiming him, or giving the Mind a new Turn; in this State we may suppose the apostate Spirits to assault him; and finding themselves, by Ways unknown to us, not restrain'd, proceed further, enter and possess his Body: Their Property now, they think, is sure; but Good to the Patient is to be drawn out of this Evil; for, after he has been sufficiently chastiz'd by them, a divine Hand relieves him, by removing the Cause of his Affliction.— His Eyes are now open; he sees, with Horror, his former ill Courses, the Dangers he run, and how near he was to Destruction; is unfeignedly sorry for having so illy spent so much of his Time, and imploring proper Help, doth what he can to redeem it.

This Man may be consider'd as one setting out on the Journey of Life, in the most careless and extravagant Manner, profusely wasting his Time, his Strength, and his Talents; and though forewarn'd, that many Dangers would attend him by the Way, yet never minding, or in the least endeavouring to prevent or escape them: Through this inexcusable Mismanagement he falls amongst *Thieves*, who strip him, and wound him;— his Life, however, is preserv'd, and he is, at last, rescued out of their Hands:— This makes him sensible of his former ill Conduct, and how proper it is for him to be on his Guard;— he therefore, for the Future, travels on, circumspect and watchful, humbly desiring the kind Assistance of his *Deliverer*, to whom he may freely apply, and, at last, safely arrives home.

You will say, perhaps, that God might inflict the Punishment himself; and so undoubtedly he might:

might: But durst you say, that 'tis always most fit and expedient for him to do so? Is it not upon Record, that even a righteous Person may be afflicted by another Hand?—There is nothing in the fore-mentioned Case, supposing it to have been Fact, that appears to me inconsistent with Divine Justice or Goodness: Though far be it from me to affirm that this has happen'd in the Manner, or for the Reasons I have mentioned: God forbid I should be guilty of such Presumption^y!

As to the Enquirer's last Query, 'tis sufficient to say, that we know that Men have been possess'd; but what they were as to their moral Character, at the Time of their being so, 'tis impossible for us to determine.—God is a Being infinitely kind and merciful; and whatever happens to his Creatures, that are not incorrigible, will finally turn to their Good, whether they be immediately chastised by himself, or suffered to be afflicted another Way.—When the *Babylonian King* had consulted with all the wise Men of his Country concerning his Dream, and found them all at a loss to give him the Interpretation thereof, his *Beltesbazzar* (in whom he thought the Holy Gods were) was called in; the highly esteem'd *Beltesbazzar*, his Favourite, and his Oracle: He tells his Master, with a Plainness essential to the Character of a great and good Man, what would befall him; That though now he was so far exalted above the greatest of the Sons of Men, yet shortly the very Beasts of the Field would be his Equals; the Ox and the Ass *equal* to him, that then was the Emperor of the World; and that he should be so debased for seven long Years.—Then he addresses him with a Freedom becoming DANIEL:—*Where-*

^y If any one has Time, and has a Mind to see other Reasons, why God permits Men to be possessed by Demons, he may for that Purpose consult *Recognit.* Chap. viii.—xvi.

fore, O King, let my Counsel be acceptable unto thee! — Break off thy Sins by Righteousness, and thine Iniquities by shewing Mercy to the Poor, if it may be a lengthning of thy Tranquility. — Yet at the End of twelve Months after, we see *this same Man*, thus fore-warn'd, thus advis'd, walking in his Palace in full Pride, surveying his Magnificence, admiring his own wonderful Abilities, and extolling his GOD-LIKE SELF to the Skies:---*Is not this Great Babylon, that I have built for the House of the Kingdom, by the Might of my Power, and for the Honour of my Majesty?* What immediately follow'd quite erases out those most sublime Thoughts, silences this vain Boasting in his *Great Babylon, in the Might of his Power, and the Honour of his Majesty.* — 'Tis true, as long as *Nebuchadnezzar* remained in this Condition, he could neither amend his former ill Life, nor be sensible of the Reason of the Punishment laid upon him: But when the Seven Years were expired, happy was it for him, that a Way had been found out to cure him, of what otherwise perhaps was incurable! He can now lift up his Eyes with Humility and reverential Awe unto Heaven, and bless the Almighty Sovereign there.--- Happy was it for him, that he was taught *that all the Inhabitants of the Earth are reputed as nothing before him! and that none can stay his Hand, or say unto him, What dost thou?* Thrice happy for him! that he at last knew, and was made sensible of it, *That those that walk in Pride, God is able to debase!* The experimental Knowledge he had of this Truth, if he made a good Use of it to his Life's End, was of more Worth to him than his whole Empire. — I hope the Reader will apply the Story, making the proper Alterations, to the Case in hand. —

Before I take Leave, I think my self obliged to consider a Passage the Enquirer has in his Preface to his first Tract, and which he seems very much to

like in his second. — “ Whether, says he, the Solution which I maintain, or that of others, be judg’d to be true, the Cause of Christ is not affected; for in both Cases a real Miracle is done, the Person affected is cur’d, and the Evidence arising from Miracle for the Truth of Christianity, is equally strong.” — Was this Observation right and just, and was the Cause of Christ not at all affected in any Manner or Measure, he should have quietly advanc’d and enjoy’d too his Notion---for me. — But I apprehend, that, on his Hypothesis, the said Cause must suffer: — For he says, that there were no Devils dispossessed by our Saviour: The common Opinion, grounded on the literal Interpretation, or rather the plain and express Sense of Scripture, is, that there were. Supposing this to be true, and to be Matter of Fact, the Denial of it must certainly affect the Cause of Christ, because ’tis to deny his doing what he really did: For the Question is, Whether our Saviour did a Miracle of a certain particular Kind; which if he did, and any body denies it, he so far affects his Cause, as *that* Miracle was one Proof of his Mission. That he cured the Mad and Epileptick, no one can hardly doubt, supposing these Passages about which we contend to be out of the Gospels. — St. Luke says, *Chap. iv. 40. All they that had any Sick, with divers Diseases, brought them unto him; and he laid his Hands on every one of them, and healed them.* St. Matthew tells us, *Chap. iv. 24. They brought to him all sick Persons, that were taken with divers Diseases, and—those which were Lunatick, —and he healed them.* — Hence it is evident, that the Mad, and such unfortunate Persons, were the Objects of his Compassion, as well as others. But those Passages which we have been examining, taken in the literal Sense, acquaint us with the Performance of another Kind of Miracle, quite distinct from the Cure of Madness and Epilepsy,
or

or any Sort of natural Sickneſs or Diſeaſe whatſoever.—They inform us, that our Saviour exerted his Divine Power on the greateſt Enemies to the human Race.—To ſay that he only cur'd, in theſe Caſes, a natural Diſorder, is not ſo much ſubſtituting one Miracle in the Place of another, as it is really leſſening the Number of the diſtinct Kinds of Miracles he wrought.—'Tis true, he did a Miracle by curing a Diſorder inſtantly: But this we know he did, almoſt from every Page of the Goſpels. The Queſtion is, Whether he did not do more? And if it be found he did, then of conſequence the Enquirer's Hypotheſis muſt affect his Cauſe, as it confines his Power to the Cure of Diſorders only, when it proceeded further.—The Belief of moſt Chriſtians, I preſume, is, that he cur'd all manner of Sickneſs, and all manner of Diſeaſe, and that he did really caſt out Devils. The Enquirer believes only the firſt, and rejects the laſt. Now if the laſt be as true as the firſt, his Hypotheſis muſt certainly affect the Cauſe of Chriſt, as it withdraws ſomething that appertains to it.—To make this, if poſſible, ſtill more plain;—Let us ſuppoſe, for Argument's ſake, that our Saviour wrought while here upon Earth four Kinds of Miracles, and let theſe be they, Caſting out Devils, Curing all natural Diſorders, Feeding many Thouſands with a few Loaves of Bread, &c. and Raiſing the Dead to Life:—If any body ſhould ſay, or attempt to prove that Jeſus did not, in the literal Senſe, raiſe the Dead to Life, or that he did not really feed ſo many Thouſands with a few Loaves, and ſubſtitute ſomething elſe in their Room, the Enquirer would be of opinion, I hope, that this would directly tend to affect his Cauſe; and if it would, then certainly a like Attempt, in order to ſet aſide the Miracle of his Caſting out Devils, muſt in ſome meaſure effect it too, this being one Proof of his Miſſion, as well as either of them:

And moreover, this would be plainly taking one from the supposed Number of Miracles, and, instead of Four, making them but Three; I mean, of the distinct Kind.——'Tis true, we should have sufficient Reason to believe Jesus to have been the Messiah, if he had not cast out Devils; and so we should if he had not rais'd the Dead: All his other miraculous Cures, and beneficent Acts, join'd to, and consider'd with his Life and Doctrine, his own Resurrection, Ascension, Mission of the Holy Spirit according to his Promise, not many Days after his Departure, and at a Place appointed, *to which all Nations were Witnesses*, with all the glorious Effects consequent thereupon, must prove it to the full Conviction of every honest and impartial Enquirer, and to the just Condemnation of all others to the End of the World. But though a Building may stand, nay, stand the Shocks of Storms and Tempests, without some of the Materials that belong to it; yet, without presuming to touch a Pillar, he that doth but remove or take away a Stone or a Pegg, that any ways contributes towards its Support, may justly be said to hurt it, and to weaken it.

The Enquirer, after he had affirm'd the Cause of Christ was not affected, goes on to say, that the Evidence arising from Miracle for the Truth of Christianity, is equally strong; that is, equally strong in the Cure of Madness, as in Casting out of Devils. But supposing this to be so, when we consider the two Miracles separately and distinctly, what is it to the Purpose? 'Tis not in Debate, which of these two Miracles is the strongest Proof, or whether they are not equally strong; but, whether our Saviour performed them both. Most Christians believe, and say, that he cured Madness and Epilepsy, and also did cast out Devils, without determining perhaps which of the two Miracles was the strongest Proof of his Mission. The Enquirer absolutely denies

denies the last: The Question therefore is, Whether the Evidence arising from his curing Madneſs and Epilepſy, be equally ſtrong with the Evidence arising from his *Curing them, and his Caſting out Devils too.*

But if I may ſpeak my Mind, I can't think that the Cure of a mere Lunatick was as ſtrong a Proof of the Miſſion of *Jeſus*, as the Cure of a *Demoniack*. Here is a Perſon that pretends to be come from God, to reveal his Will, *and to deſtroy the Works of the Devil*, and undertakes, for the Proof of this, to do Miracles of any kind:—We will now ſuppoſe two unhappy Perſons preſent themſelves before him for Cure, one only mad, and the other poſſeſſ'd by Devils, and by them lamentably tormented; of which Poſſeſſion the By-ſtanders were well aſſur'd, and perfectly convinc'd. Which now (for I ſhall only aſk the Question) would be the ſtrongeſt Proof of his being ſent from God, *to deſtroy the Works of the Devil*, his curing a common Diſorder, or his manifeſting his abſolute Authority over thoſe implacable Enemies to Mankind, and making of them (if I may ſo ſpeak) publick Examples; making them, notwithſtanding their Pride, ſue, beſeech, and, I was going to ſay, *tremble*; triumphing, as it were, over thoſe preſumptuous Spirits, who once dar'd to rebel againſt their Maker; and have, ever ſince, been employing all their Cunning and Malice to moleſt and ruin the whole Race of Men.--- Is not, I ſay, the Evidence of his being ſent *to deſtroy the Works of the Devils*, greater in one Caſe than in the other?

Indeed there appears to me a peculiar Air of Authority and Grandeur in theſe Words of *Jeſus*, taken in the literal Senſe, *Thou deaf and dumb Spirit, I charge thee, come out of him, and enter no more into him*; for by this he ſhew'd that he had Power over the whole Kingdom of Darkneſs; a dreadful
King-

Kingdom, founded and erected on amazing Infotence and Pride ! I say, over the whole Kingdom of Darknefs ; for if it was *Satan*, the chief Rebel, the Founder and Governor thereof, whom he said these Words to, and whom he commanded after this Manner ; then certainly, if he had such a Power over the infernal Prince, he had Power also over his Subjects and Ministers.--- The inferior Officers must certainly be under the Controul of him, whom their proud Captain was forc'd to obey : But if it was only one of *Satan's* Ministers, to whom these authoritative Words were spoken, they still imply the same Extent of Power in the Person that spoke them ; for it appears from them, That *Satan* was not able to maintain his Agent in the Possession he had gotten, nor, when outed, to reinstate him : No, he was to leave the Person for ever, maugre all his Malice, and all his Power.

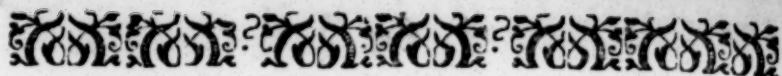
Now, if I may so call it, What an illustrious Miracle was this ? What a noble Proof of the Mission of Jesus ? 'Twas a Demonstration of his being what he pretended to be, a divine Person, the Son of God. And why— (Oh ! could I have Leave to expostulate !) should any Christian use the great Talents he is entrusted with, to the Prejudice of his own Master's Interest ? Why, methinks, should any Soldier, now fighting under his Captain's Banner, deny him the Honours of any former Victories, and, as it were, reach out his Hand to pluck the *never fading Laurels* from his Head ? *Laurels*, which, for any Thing I know, may, to us, be some Occasion of Joy, even when we are in that triumphant State in the Heavens.

As for my Part, I am fully persuaded, that my Master, when here upon Earth, in his humble State, exerted his divine Power in the Manner I have been contending for, and 'tis no little Pleasure to me when I reflect upon it.--- He is now seated at the
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Right-hand of his Father ; and I need not much fear what my worst Enemies can do, either in Life or in Death : For, notwithstanding all their malicious Efforts, if I remain true to his Service, I shall be safe : And when that *sure and solemn Moment* is come, in which I must resign my Breath, and enter on the invisible World, I have every Thing to satisfy me that the Mind can reasonably desire, that not one of those apostate Spirits will then dare to molest or approach me, as well knowing under *whose Protection* I shall be, and *to whom* I shall be a going.

I have now done, unless I may, without Offence, be permitted to ask one Favour of the Enquirer :--- He can grant it me with all the Ease in the World ;--- 'tis only this :--- That if he should send abroad *the Creature*, which he makes mention of in his Preface to his *first Tract*, that it might, at its first Appearance, be clad like a Foreigner, like a Native of *Athens* or *Rome* ; and when it has been a while here unknown to the Vulgar, and in Company only with the vertuous and learn'd *Connosseurs* ; and if they, by conversing with it, like it, and think it proper it should be universally known, — then let it travel the Kingdom (and pray God bless it) well recommended, handsomly equipp'd, in the plainest, and yet most fashionable *English* Dress ;--- But till then —

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